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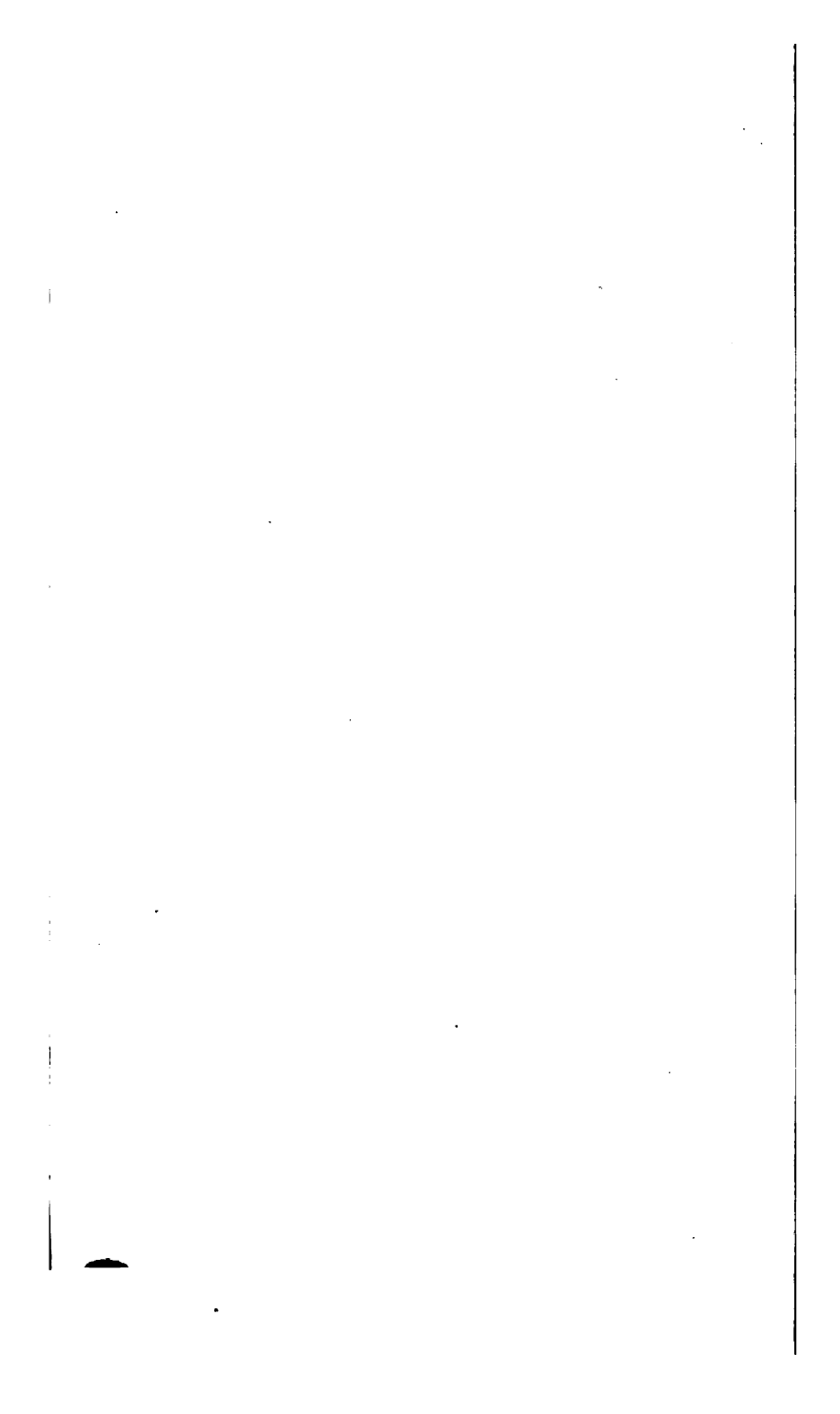






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LIFE  
OF  
EMANUEL SWEDENBORG,  
WITH SOME ACCOUNT  
OF HIS WRITINGS.

COMPILED BY  
B. F. BARRETT,  
MINISTER IN THE NEW JERUSALEM CHURCH.

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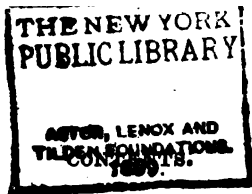
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## PREFACE.

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The history of the lives of distinguished men is seldom uninteresting and always instructive ; and the growing interest in the writings of Swedenborg, which has lately manifested itself throughout our country, and indeed throughout the christian world, has awakened a general and increasing desire to know more of the life and character of this truly great and extraordinary man. The following outline of his history has therefore been prepared with the view of meeting as far as possible the existing demand of the public mind. A much larger and fuller work of this kind may be expected ere long : for it is understood that Dr. Tafel, a learned and accomplished scholar in Germany, has collected copious materials for a life of Swedenborg, which he is now engaged in preparing for the press. But it will probably be some time before that work is completed and placed within the reach of the English scholar. This little volume therefore is offered rather as an introduction to that more full and complete biography, than as something designed to supersede the necessity of such a work.

There are perhaps few eminent men of modern times, who have been so misunderstood as Swedenborg; and none of whom so little is now really and truly known by the general scholar. A very prevalent idea in regard to him seems to be, that he was a man of a wild and distempered fancy,—an enthusiastic visionary, or mere dreamer. And this opinion has doubtless originated partly with persons who have not understood his writings, and partly with those who have felt interested in opposing their progress; and having occasionally found its way into some public journals, and in a few instances into Biographical Dictionaries, it has at length obtained very general credence, and is now received by a multitude of people who have never taken the trouble to examine its validity, or perhaps have never had the opportunity and means of doing so.

It is hoped and believed that the following pages will do something towards correcting the popular opinion in regard to Swedenborg, and will convey a true idea respecting his industry, talents, learning, piety, and general character, to the minds of all who may peruse them. A large portion of the contents of this volume, has been drawn from an edition of his life published at Boston in 1831, which has been out of print for a considerable time. The facts narrated have been derived from authentic sources, and may be confidently relied upon.

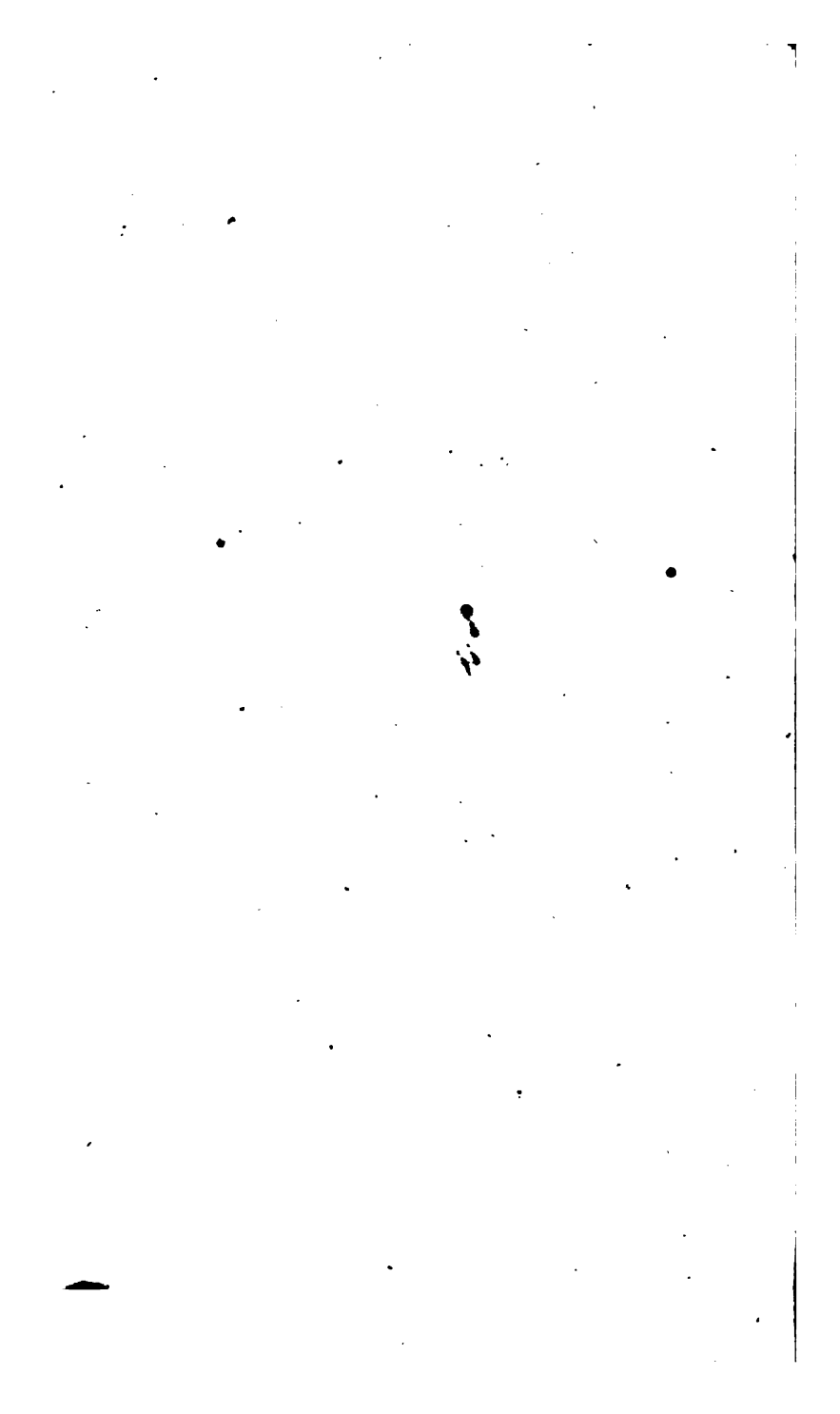
In attempting to give some idea of his theological writings, it was thought more just, as well to the reader as

to the subject of this memoir, to quote a few passages from several of his works, and thus permit those writings to speak for themselves, than to give a description of them in the language of another. If it should be thought that an undue proportion of this volume has been occupied by the chapter on that subject, the reader will remember how large a portion of Swedenborg's life (nearly 30 years) was occupied with studies exclusively theological; and that he himself regarded all the other events and business of his life "as matters of respectively little moment."

B. F. B.

New York, May 10, 1871.

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# LIFE OF SWEDENBORG.

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## CHAPTER I.

### SWEDENBORG'S BIRTH—FAMILY—EDUCATION AND EARLY WRITINGS.

EMANUEL SWEDENBORG was born in Stockholm, Sweden, January 29th, 1688. Jesper Swedberg, his father, was a man of learning and abilities, and of an amiable private character. He also was a native of Sweden, and bishop of Skara in West-Gothland. For many years he superintended the Swedish mission established in England and America. In some account of Swedenborg published by a Swedish gentleman in Philadelphia, in 1801, we find the following testimony to the character of his father.

“This Jesper Swedberg was well qualified for one of the principal bishopricks in Sweden, by his piety, learning, integrity, benevolence, and all other

virtues. His plain manner of living enforced his zealous remonstrances against pomp and luxury, which, if not very common, yet were the more pernicious in that distressful period, when Sweden had lost her veteran armies, depended in a great measure on lads and old men for the combined forces of Russia, Poland, and Denmark, and was moreover consuming by famine and pestilence. The bishop's influence animated that patriotic fortitude which sustained such burthens and misery, and blazed in so many battles. He was for many years superintendent of the Swedish mission about Delaware. His letters to the clergy and the congregations, which are preserved on its records, bear witness to his zeal, kindness, and love of science. He requested of the missionaries to inform him of any extraordinary events in the moral and physical world, which happened in these parts of America." He died in 1735.

From a book published by him in 1709, entitled "Divine Exercises and Comfortable Conversations with a Sorrowful Soul," and dedicated to his children and grand-children, it appears that he then had three sons and four daughters. The following is the order in which they are named, which is doubtless according to their respective ages: Anna, Emanuel, Eliezer, Hedwig, Catharina, Jesper, Margareta. The grand-children named are, Ericus, Benzeliuss and



**Margareta Benzelius.** It has been stated that one of the family came to America at the time that Jesper Swedberg superintended the Swedish mission established in Philadelphia: and that he finally settled in Canada.

Emanuel, who was the eldest son, retained the name of Swedberg until 1719, when he was ennobled, and took the name of Swedenborg. After this period he took his seat with the Nobles of the Equestrian Order, in the Triennial Assemblies of the States of the Realm. He was subsequently offered a higher degree of rank, which he declined.

He was educated principally at the University of Upsala. Great care was bestowed by his father on his early education. His youth was marked by an uncommon assiduity and application in the study of philosophy, mathematics, natural history, chemistry and anatomy, together with the Eastern and European languages. He had an excellent memory, quick conceptions, and a most clear judgment.

There were some remarkable indications of spirituality in his youth. To a friend, who, in a letter, inquired of him what had passed in the earlier part of his life, he wrote as follows: "From my youth to my tenth year, my thoughts were constantly engrossed by reflecting upon God, on salvation, and on the spiritual passions of man. I often revealed things

in my discourse which filled my parents with astonishment, and made them declare at times, that certainly the angels spoke through my mouth. From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith, to whom I often observed, that this vivifying charity or love, was no other than the love of one's neighbour ; that God vouchsafes this faith to every one ; but that it is adopted by those only who practise that charity."

His mind, in early life, was but little imbued with the prevailing theological doctrines of his time, as appears from the following extract :

"I was prohibited reading dogmatic and systematic theology, before heaven was opened to me, by reason that unfounded opinions and inventions might thereby easily have insinuated themselves, which with difficulty could afterwards have been extirpated ; wherefore when heaven was opened to me, it was necessary to learn the Hebrew language, as well as the correspondences of which the whole Bible is composed, which led me to read the Word of God over many times ; and inasmuch as the Word of God is the source whence all theology must be derived, I was thereby enabled to receive instruction from the Lord who is the Word."

Swedenborg had certain rules which he prescribed

to himself for the regulation of his conduct. These are found interspersed in various parts of his manuscripts, and are as follows :

1. Often to read and meditate on the Word of the Lord.

2. To submit everything to the will of Divine Providence.

3. To observe in everything a propriety of behaviour, and always to keep the conscience clear.

4. To discharge with fidelity the functions of his employment and the duties of his office, and to render himself in all things useful to society.

In 1716, at the age of twenty-eight years, he was appointed by Charles XII, Assessor Extraordinary of his Board of Mines. He did not, however, enter upon the duties of his office till 1722, being unwilling to exercise its functions before he had acquired a perfect knowledge of metallurgy. The diploma appointing him to this office states, that "the King had a particular regard to the knowledge possessed by Swedenborg in the science of mechanics, and that his pleasure was that he should assist Polhammar, (afterwards called Polheim,) in constructing his mechanical works." Charles XII is said to have been fond of devoting his leisure hours to the subject of mathematics and mechanism;

and in Dr. Norberg's history of that king, are detailed many interesting conversations between Charles, Swedenborg and Polheim.

From 1716 to 1720, Swedenborg spent much of his time in the universities of England, Holland, France and Germany. In 1721, he made various journeys in different parts of Europe, to examine the principal mines and smelting-works. He was particularly noticed at this time by the Duke of Brunswick, who did much to facilitate his travels, and afterwards published at his own expense, Swedenborg's *Opera Philosophica*, which will be noticed hereafter. He journeyed much; in 1738 he travelled through Italy, and spent much time in Venice and Rome. On his return he published an account of his travels.

In 1724, he was offered a professorship of mathematics in the University of Upsala, which he declined. He was admitted a member of the Royal Academy of Sciences, at Stockholm, in 1729; and was appointed a corresponding member of the Academy of Sciences at St. Petersburg in 1734.

Swedenborg was one of the most voluminous writers of his, or indeed of any age. Both his philosophical and theological works were written in Latin, with the exception of a few small works written in the early part of his life. Little is known in this country of his works published previous to

the year 1734; and judging from the little notice taken of them in England, we presume that there are not many copies of them extant.

The first work published by Swedenborg was an Academical Dissertation, entitled, *Annæi Senecæ et Pub. Syri Mimi forsan, et aliorum selectæ Sententia, cum Annotationibus Erasmi, et Græca Versione Scaligiri, Notis illustratæ.* Upsalæ, 1709.

In 1710, he published at Skara a collection of Latin verses, under the title of '*Ludus Heliconius, sive carmina Miscellanea, quæ variis in locis cecinit Em. Swedberg.*'

In 1716-7-8, he published at Stockholm, a work in six parts, under the title of *Dædalus Hyperboreus*, consisting of Essays and Remarks on various branches of Mathematics and Philosophy. This work was published in the Swedish language; the fifth part has been translated and published in Latin.

In 1717, he published an introduction to Algebra, under the title of the Art of the Rules, (*Regel Konsten.*) This was published in the Swedish language.

In 1719, he published the three following works: 1st. A Proposal for fixing the value of Coins, and determining the Measures, of Sweden, so as to suppress Fractions and facilitate Calculations. 2d. A Treatise on the Position of the Earth and the Planets. 3d. A Treatise on the Height of the Tides,

and the greater Flux and Reflux of the Sea in former ages ; with Proofs furnished by various appearances in Sweden.

In 1721, he published, at Amsterdam, the six following works : 1st. *Prodromus Principiorum Rerum Naturalium, sive Novorum Tentaminum, Chemiam et Physicam Experimentalem Geomatrice-Explicandi* ; or, a Sketch of a Work on the Principles of Natural Things, or New Attempts at Explaining the Phenomena of Chemistry and Physics on Geometrical Principles. 2d. *Nova Observata et Inventa circa Ferrum et Ignem, præcipue circa Naturam Ignis Elementarem ; una cum Nova Camini Inventionem* ; or, New Observations and Discoveries respecting Iron and Fire, especially respecting the Elementary Nature of Fire ; with a new mode of constructing Chimneys. 3d. *Methodus Nova Inveniendi Longitudinem Locorum, Terra Marique, Opæ Lunæ* ; or, A New Method of finding the Longitude of Places, either on Land or at Sea, by Lunar Observations. 4th. *Modus Construendi Receptacula Navalia* ; or, A Mode of Constructing Dry Docks for Shipping. 5th. *Nova Constructio Aggeris Aquatici* ; or, A New Mode of Constructing Dykes to exclude Inundations of the Sea or of Rivers. 6th. *Modus Mechanice Explorandi Virtutes Navigiorum* ; or, A Mode of ascertaining, by Mechanical Means, the Qualities of

Vessels. These are all small works. Nos. 3, 4, 5, and 6, form but a small pamphlet together.

In 1722, he published, at Leipsic and Hamburgh, the following work, in four parts : *Miscellanea Observata circa Res Naturales ; præsertim Mineralia, Ignem, et Montium Strata ;* or, *Miscellaneous Observations on Natural Things, particularly on Minerals, Fire, and the Strata of Mountains.* It does not appear that he published any thing more till 1734, when his great work, the *Opera Philosophica, &c.*, was printed. This work probably occupied most of his time from 1722 to 1734.

His society was sought by learned men of his own and of foreign countries ; and he was held in the highest esteem, both for his learning and piety, by all who knew him most intimately, as will appear from the testimony cited in the following pages.

The following letter, containing some account of himself and family, was written by Swedenborg in 1769, in Latin, to the Rev. Thomas Hartley, M. A. Rector of Winwick, in Northamptonshire, England. We give only the translation.

I take pleasure in the friendship you express for me in your letter, and return you sincere thanks for the same ; but as to the praises which you bestow upon me, I only receive them as tokens of your love of the truths contained in my writings, and so refer them to the Lord our Saviour, from whom is all truth, because he is *THE TRUTH.* (John

xlv. 6.) It is the concluding part of your letter that chiefly engages my attention, where you say as follows : ' As after your departure from England disputes may arise on the subject of your writings, and so give occasion of defending their author against such false reports and aspersions as they who are no friends to truth may invent to the prejudice of his character, may it not be of use, in order to refute any calumnies of that kind, that you leave in my hands some short account of yourself ; as concerning, for example, your degrees in the university, the offices you have borne, your family and connexions, the honors which I am told have been conferred upon you, and such other particulars as may serve to the vindication of your character, if attacked ; that so any ill-grounded prejudice may be obviated or removed ? For where the honor and interest of truth are concerned, it certainly behoves us to employ all lawful means in its defence and support.' After reflecting on the foregoing passage, I was induced to comply with your friendly advice, by briefly communicating the following circumstances of my life.

I was born at Stockholm, in the year 1689, [it has been ascertained that this should be 1688.] Jan. 29th. My father's name was Jesper Swedberg ; who was bishop of West-Gothland, and a man of celebrity in his time. He was also elected a member of the [English] Society for the propagation of the Gospel in Foreign Parts ; for he had been appointed by King Charles XII. as bishop over the Swedish churches in Pennsylvania and London. In the year 1710 I began my travels, first going to England, and thence to Holland, France, and Germany ; whence I returned home in 1714. In the year 1716, and afterwards, I had many conversations with Charles XII. King of Sweden, who was pleased to bestow on me a large share of his favour, and in that year appointed me to the office of Assessor of the Metallic College ; in which I continued till the year 1747, when I resigned it ; but I still retain the salary annexed to it, as an appointment for



life. My sole view in this resignation was, that I might be more at liberty to devote myself to that new function to which the Lord had called me. On my resigning my office a higher degree of rank was offered me; but this I utterly declined, lest it should be the occasion of inspiring me with pride. In 1719 I was ennobled by Queen Ulrica Eleonora, and named *Swedenborg*; from which time I have taken my seat with the Nobles of the Equestrian Order in the Triennial Assemblies of the States of the Realm. I am a Fellow, by invitation, of the Royal Academy of Sciences at Stockholm; but I have never sought admission into any other literary society, as I belong to an angelic society, wherein things relating to heaven and the soul are the only subjects of discourse and entertainment; whereas the things which occupy the attention of our literary societies are such as relate to the world and the body. In the year 1734, I published at Leipsic the *Regnum Minerale*, in three volumes, folio; and in 1738 I took a journey into Italy, and stayed a year at Venice and Rome.

With respect to my family connexions: I had four sisters. One of them was married to Eric Benzeliuſ, afterwards promoted to the Archbishoprick of Upsal; and thus I became related to the two succeeding Archbishops of that see, both named Benzeliuſ, and younger brothers of the former. My second sister was married to Lars Benzelstierna, who was promoted to a provincial government. But all these are dead; however, two bishops who are related to me are still living: one of them, named Filenius, is Bishop of East-Gothland, and now officiates as President of the Ecclesiastical Order in the Diet at Stockholm, in the room of the Archbishop who is infirm; he married my sister's daughter: the other, named Benzelstierna, is Bishop of Westmania and Dalecarlia; he is the son of my second sister. Not to mention others of my relations who enjoy stations of dignity. I live, besides, on terms of familiarity and friendship with all the

bishops of my country, who are ten in number ; as also with the sixteen Senators and the rest of the Nobility ; for they know that I am in fellowship with angels. The King and Queen, also, and the three princes their sons, show me much favour : I was once invited by the King and Queen to dine at their table,—an honor which is in general granted only to the Nobility of the highest rank ; and likewise, since, with the hereditary Prince. They all wish for my return home ; for so far am I from being in any danger of persecution in my own country, as you seem to apprehend, and so kindly wish to provide against ; and should any thing of the kind befall me elsewhere, it cannot hurt me.

But I regard all that I have mentioned as matters of respectively little moment ; for, what far exceeds them, I have been called to a holy office by the Lord himself, who most graciously manifested himself in person to me his servant in the year 1743 ; when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time I began to print and publish various *arcana* that have been seen by me or revealed to me ; as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word ; with many other most important matters conducive to salvation and true wisdom. The only reason of my later journeys to foreign countries, has been the desire of being useful, by making known the *arcana* entrusted to me.

As to this world's wealth, I have what is sufficient : and more I neither seek nor wish for.

Your letter has drawn the mention of these things from me, with the view as you suggest, that any ill-grounded prejudices may be removed. Farewell : and from my heart I wish you all felicity both in this world and the next ; which I make no doubt of your attaining, if you look and pray to our Lord.

EMANUEL SWEDENBORG.

## CHAPTER II.

## SWEDENBORG'S PHILOSOPHICAL WORK.

THE Philosophical and Mineral works (*Opera Philosophica et Mineralia*) of Swedenborg, were published at Dresden and Leipsic, in 1734, in 3 volumes folio, of about 400 pages each. These are three distinct works, each treating upon different subjects, and dedicated to different men; but they were published together, and were always alluded to by Swedenborg as one work. It was published in very elegant style at the expense of the Duke of Brunswick, at whose court Swedenborg tarried for some time, receiving from him many marks of favor. The first volume is entitled, *The Principles of Natural Things, or, New Attempts at a Philosophical Explanation of the Phenomena of the Elementary World, (Principia Rerum Naturalium, sive, Novorum Tentaminum Phænomena Mundi Elementaris Philosophice Explicandi.)* This is generally called the *Principia*. It is dedicated to Ludovicus Rodolphus, Duke of Brunswick, has an engraved likeness of Swedenborg, and is adorned with numerous

fine engravings and copperplates, illustrative of the subjects treated of.

The Principia may be regarded as a treatise on cosmology. The author attempts to arrive at the cause and origin of the phenomena of the universe by a mode of inquiry peculiar to himself. He asserts that nature, in all her operations, is governed by one and the same general law, and is always consistent with herself; hence, he says, there is no necessity, in exploring her hidden recesses, to multiply experiments and observations. The means leading to true philosophy are represented as three-fold. Firstly, knowledge of facts, or experimental observations, which he calls *experience*. Secondly, an orderly arrangement of these facts or phenomena, which is called *geometry*, or, *rational philosophy*. Thirdly, *the faculty of reasoning*, by which is meant the ability to analyze, compare and combine, these phenomena, after they have been reduced to order, and to present them distinctly to the mind. We here make an extract for the purpose of giving a specimen of his style at this period. Speaking of the futility of multiplying experiments and observations to the neglect of attending to their causes, he says :

‘ Nature may be styled a labyrinth, whose intricacies you are anxious to explore. Fruitless would be the attempt to wander through its meandering turns,

and note the dimensions of all its ways; the difficulty would but grow the more inextricable, you would pursue your footsteps in a circle; and recognise the self-same spot, when most elevated by the prospect of success. But would you gain with ease, and possibly by the shortest road, the exit of the labyrinth, reject then the senseless wish of exploring all its turns: rather plant yourself at any intersection of its paths, strive to ascertain somewhat of its general form from the ways which you have trodden, and thus in some degree retrace your steps. When once you have gained the exit, a mere thread can serve to guide you through all its circuitous tracks, and to retrace your errors; but even this, after a time, you may cast aside, and wander fearlessly without it. Then, as if seated on an eminence, and at a glance surveying the scene which lies before you, how would you smile in tracing out its various breaks and contortions, which have baffled the judgment by multiplied and illusive intersections. But let us now return to the phenomena, and leave similitudes for the subject itself. By too great an accumulation of phenomena, and especially of those which are at a distance from their cause, you not only defeat the desire of scrutinizing the occult operations of nature, but plunge yourself more and more as into a labyrinth, where you are perpetually

drawn aside from the end in view, and misled into a distant and contrary region. For it is possible that many things of opposite natures may exist from the same first cause ; *as fire and water, and air which absorbs them both.*'

It is maintained by our author that no one can become a true philosopher who is not a *good man*. Previous to the fall, he says, when man was in a state of integrity, he had all the essentials of wisdom and true philosophy inscribed on his heart : he had then only to open his eyes in order to see the causes of all the phenomena of the universe around him : but in his present state of sin and non-conformity with Divine Order, he is obliged to investigate truths by a laborious external application of the mind. On this subject he says :

' No man seems capable of arriving at true philosophy, since that first of mortals who is said to have been in a state of the most perfect integrity, that is, who was formed and made according to all art, image, and connexion of the world, before the existence of vice. . . . One reason why man in a state of integrity was made a complete philosopher, was, that he might better know how to venerate the Deity, the origin of all things, or that Being who is all in all. For no man can be a complete and truly learned philosopher, without the utmost devotion for

the Supreme Being. True philosophy and contempt of the Deity are two opposites. Veneration for the Infinite Being can never be separated from philosophy; for he who fancies himself wise whilst his wisdom does not teach him to acknowledge a Divine and Infinite Being, that is, who thinks he can possess any wisdom without a knowledge and veneration of the Deity, is in the profoundest ignorance?

In this work he treats of the magnetic needle and its variations. He describes the sun and its vortex, and explains the subject of the creation of the planets of our solar system from the sun. He alleges that there were seven planets created from the sun at the same time; he has eight or ten drawings illustrative of the subject, in all of which seven planets are laid down. The work was published more than forty years before the discovery of the seventh planet by Dr. Herschel. In the latter part of the work he treats of the paradise of the earth and the first man.

It is believed by some that in this work Swedenborg made many discoveries in philosophy, which, owing to the little attention paid to his writings, have not been accredited to him. And from the following testimony of a philosopher of reputation in our own country, this belief appears to be not without some foundation.

Dr. R. M. Patterson, late professor in the University of Pennsylvania, in a letter written to Dr. Atlee, respecting the Principia, says :

“The work of Swedenborg which you were so kind as to put into my hands, is an extraordinary production of one of the most extraordinary men, certainly, that has ever lived.” And after stating, among other things, that he should like to peruse it farther before he could form an opinion of it, ‘a thing not to be done in few words,’ he continues, “This much, however, I can truly say ; that the air of mysticism which is generally thought to pervade Baron Swedenborg’s ethical and theological writings, has prevented philosophers from paying that attention to his physical productions, of which I now see that they are worthy. Many of the experiments and observations on magnetism, presented in this work, are believed to be of much more modern date, and are unjustly ascribed to much more recent writers.”

What these “experiments and observations” are, which Professor Patterson says, “are unjustly ascribed to much more recent writers,” we do not know ; but it will be seen from what follows, that some other important discoveries, claimed by different writers, were anticipated by Swedenborg.

The second and third volumes of the work now under notice, are together called the *Regnum Miner-*



ale; (the Mineral Kingdom;) but they are distinct works. The second volume is entitled,

The Subterranean or Mineral Kingdom, or a Treatise on Iron. (*Regnum Subterraneum, sive Minerale de Ferro.*) It treats of the various methods employed in different parts of Europe, for the liquefaction of iron, and converting it into steel; of iron ore and the examination of it; and also of several experiments and chemical preparations made with iron and its vitriol. It is illustrated by a great number of fine copper engravings. A part of this volume has been translated into French, and inserted in the Description of Arts and Manufactures. The third volume is entitled,

The Subterranean or Mineral Kingdom, or a Treatise on Copper and Brass. (*Regnum Subterraneum, sive Minerale De Cúpro et Orichalco.*) It treats of the various methods adopted in different parts of Europe, for the liquefaction of copper; the method of separating it from silver, converting it into brass, and other metals; of Lapis Calaminaris; of Zinc; of Copper Ore, and the examination of it; and lastly, of several chemical preparations and experiments made with copper. Like the other volumes, it is illustrated with many copper engravings. Each volume is subdivided into three parts.

This work, in England, is esteemed very valuable.

In the translation of Cramer's *Elements of the Art of Assaying Metals*, by Dr. Cromwell Mortimer, Secretary to the Royal Society, it is mentioned by the translator in the following terms : 'For the sake of such as understand Latin, we must not pass by that magnificent and laborious work of Emanuel Swedenborgius, entitled, *Principia Rerum Naturalium*, &c. *Dresdæ et Lipsiæ*, 1734, in three tomes, in folio: in the second and third tomes of which he has given the best accounts, not only of the methods and newest improvements in metallic works in all places beyond the seas, but also of those in England and our colonies in America, with draughts of the furnaces and instruments employed. It is to be wished we had extracts of this work in English.' p. 13, 2d ed. London, 1764.

The *Economy of the Animal Kingdom*, (*Œconomia Regni Animalis*,) was published at Amsterdam, in 1740-1, in 4to. The first part treats of the Blood, the Arteries, the Veins, and the Heart; with an Introduction to Rational Psychology. The second part treats of the Motion of the Brain, of the Cortical substance, and of the Human Soul.

The object of Swedenborg in investigating the organization of the human body, was to obtain a knowledge of the soul, which he was convinced had some correspondence with the body. His know-

ledge of anatomy he professes to have obtained principally from the writings and experiments of others, although, as he states, he added some experiments of his own, but, he continues, "I thought it better to use the facts supplied by others; for there are some persons who seem born for experimental observations; who see more acutely than others, as if they derived a greater share of acumen from nature. Such were Eustachius, Leeuwenhock, Ruysch, Lancisius, &c. There are others who enjoy a natural faculty for eliciting, by the contemplation of established facts, their hidden causes. Both are peculiar gifts, and are seldom united in the same person." This is doubtless true as it relates to the establishing experimental observations in the first place; but when he who is capable of eliciting, by established facts, their hidden causes, shall have accomplished his end, he will be better enabled than the simply experimental or scientific man, by retracing his steps, to enlarge upon those very same facts and experiments which served as a basis for his advancement. For from the eminence at which he has arrived, he can see from the light of causes, almost infinite things in effects, of which they from beneath are ignorant. The ladder which leads from the earth to the heaven of the mind, is for the angels—for light and truth—to *descend*, as well as to ascend.

It is from this view of the subject that we are to account for the fact of Swedenborg's having obtained a more perfect knowledge of the anatomy of the human system than any other man. But as this may appear unaccountable to those unacquainted with his writings, we will briefly explain the manner in which it is supposed that he became possessed of a more perfect knowledge of the human system than others.

In his theological works it is every where stated that the mind fills and governs the whole body ; that it corresponds with the whole and every part of the body : that when the mind of man is fully regenerated, it is fully in the human form, but when unregenerate, it is not in the human form. Therefore all purification and advancement in goodness and truth are seen, in the other world, as successive developments of the human form. By an angel the affections and thoughts are seen to operate according to the organic laws of the human system ; and there is no secret operation in the internal structure of either the spiritual or natural body, which may not be seen from the light of heaven. Just in proportion, therefore, as a person is elevated above a knowledge of the comparatively imperfect anatomy of the human body to the more perfect organization of the human mind, the more light will he necessarily have

concerning the anatomy of the body which corresponds to the mind.

We here introduce a notice of some discoveries, in this work, which were afterwards attributed to others. The coincidences were noticed and published by Mr. C. A. Tulk, of London, a gentleman who has paid much attention to Swedenborg's philosophical works.

In a work entitled, 'The Institutions of Physiology,' by Blumenbach, treating of the brain, he says, that after birth it undergoes a constant and gentle motion correspondent with respiration ; so that when the lungs shrink in expiration, the brain rises a little, but when the chest expands, it again subsides.' In the note he adds, that Daniel Schlichting first accurately described this phenomenon in 1744. Now it does so happen that Swedenborg had fully demonstrated, and accurately described this correspondent action, in that chapter of the *Œconomia Regni Animalis*, which treats of the coincidence of motion between the brain and lungs. In another part of the same Institutions of Physiology, when speaking of the causes for the motion of the blood, Blumenbach has the following remark : 'When the blood is expelled from the contracted cavities, a vacuum takes place, into which, according to the common laws of *derivation*, the neighboring blood must

rush, being prevented, by means of the valves, from regurgitating.' In the notes, this discovery is attributed to Dr. Wilson, the author of *An Inquiry into the Moving Powers employed in the Circulation of the Blood*. But it appears that the same principle was known long before to Swedenborg; and is applied by him to account for the motion of the blood, in the *Œconomia Regni Animalis*. For in the section on the circulation of the blood in the fœtus, and on the *foramen ovale*, he says, 'Let us now revert to the mode by which the cerebrum attracts its blood, or, according to the theorem, subtracts that quantity which the ratio of its state requires. If now these arteries, veins, and sinus are dilated by reason of the animation of the cerebrum, it follows, that there must necessarily flow into them thus expanded, a portion of fresh blood, and that indeed by continuity from the carotid artery, and its tortuous duct in the cavernous receptacles, and into this by continuity from the antecedent expanded and circumflexed cavities of the same artery; consequently from the external (or common) carotid, and thence from the aorta and the heart; nearly similar to a bladder or syphon full of water, one end of which is immersed in the fluid; if its sides be dilated, or its surface stretched out, and more especially if its length be shortened, an entirely fresh portion

of the fluid flows into the space thus emptied by the enlargement; and this experience can demonstrate to ocular satisfaction. Now this is the beneficial result of a natural equation, by which nature, in order to avoid a vacuum, in which state she would perish, or be annihilated, is in the constant tendency towards an equilibrium, according to laws purely physical. This mode of action of the brains, and their arterial impletion, may justly be called physical attraction; not that it is attraction in the proper signification of the term, but that it is a filling of the vessels from a dilation or shortening of the coats, or a species of suction such as exists in pumps and syringes. A like mode of physical attraction obtains in every part of the body; as in the muscles, which having forcibly expelled their blood, instantly require a re-impletion of their vessels.' In another part, 458, he says, 'There exists a great similitude between the vessels of the heart, and the vessels of the brains, so much so, that the latter cannot be more appropriately compared with any other. 4. The vessels of the cerebrum perform their diastole, when the cerebrum is in its constriction, and *vice versa*; so also the vessels of the heart. 5. In the vessels of the cerebrum there is a species of physical attraction or suction, such as that of water in a syringe; and this too is the case with the vessels of the heart, for

in these, by being expanded and at the same time shortened, the blood necessarily flows, and that into the space thus enlarged.' Swedenborg says also, 'that it is this constant endeavor to establish a general equilibrium throughout the body, which determines its various fluids to every part, whether viscus or member, and which being produced by exhaustion, the effect is such a determination of the blood, or other fluid, as the peculiar state of the part requires.'

Had Swedenborg been desirous of fame, he would have made a different use of his knowledge. He regarded scientific knowledge only as a means of becoming wise. Speaking, in the *Œconomia*, of those who are in pursuit of genuine wisdom, he says: 'They reckon the sciences and the mechanical arts, only among the ministers of wisdom, and they learn them as helps to their attainment, not that they may be reputed wise on account of their possessing them. They modestly restrain the external mind in its tendency to be elated and puffed up, because they perceive the sciences to form an ocean, of which they can only catch a few drops. They look at no one with a scornful brow or the spirit of superiority; nor do they arrogate any of their attainments to themselves. They refer all to the Deity, and regard them as gifts from him, from whom all true wisdom springs as from its fountain.'



The Animal Kingdom (*Regnum Animale*) is divided into three parts. The two first were printed at Amsterdam, in 1744, and the third at London, in 1745 ; they make together a thick quarto volume. The first part treats of the Viscera of the Abdomen, the second of the Viscera of the Thorax, and the third of the Organs of Sense.

Those who are skilled in anatomy and have read his *Economia Regni Animalis*, state, that Swedenborg was familiar with many truths in anatomy, which were unknown to other learned men of his day. A passage of communication between the right and left, or two lateral ventricles of the cerebrum, was thought to have been first discovered by a celebrated anatomist of Edinburg. But this is a mistake.

The first discovery and description of this passage was claimed by the celebrated anatomist, Dr. Alexander Monro, of Edinburgh, and has since been conceded to him by succeeding anatomists : hence it goes by the denomination of the *Foramen of Monró*. Dr. Monro read a paper before the Philosophical Society of Edinburgh, on this subject, December 13th, 1764 ; but in his work entitled, 'Observations on the Structure and Functions of the Nervous System,' he says that he demonstrated this *Foramen* to his pupils so early as the year 1753.

He allows that a communication was known and asserted to exist between those ventricles and the third, long prior to his time ; but he shows, that it was never delineated after such a manner, nor in any way that could convey a precise idea respecting it ; much less was implied the existence of the Foramen he describes.

The channel of communication seemed to be referred, chiefly, to the posterior part of the lateral ventricles, whilst the *Foramen* of *Monro*, is situated at their anterior part.

Now in the *Regnum Animale*, p. 207, note (r) the following striking observation occurs : ‘ The communicating *Foramina* in the *Cerebrum* are called *Anus* and *Vulva*, BESIDES the passage or emissary canal of the lymph ; by these the lateral ventricles communicate with each other, and with the third ventricle.\*

This work was printed in the year 1714-5 ; but written, as we have reason to think, two or three years before its publication : hence the *foramen* here spoken of must have been described by *Swedenborg* from ten to twelve years prior to the earliest notice taken of it by *Dr. Monro*.

\* *Foramina communicantia in cerebro vocantur Anus et Vulva, PRÆTER meatum seu emissarium lymphæ quibus ventriculi laterales inter se, et cum tertio, communicant.*


But Swedenborg's object was not to astonish the world by discoveries in natural science; hence no pains were taken to give circulation to his discoveries. His great object in investigating the organization of the human system, as already stated, was to attain to a knowledge of the nature, form, and constitution of the human mind. He ascertained that there were, in the composition of the human blood, three distinct degrees; that the arteries, veins, &c., were also divided into three distinct degrees: 'The red blood is a substance of a lower degree, to which corresponds the purer or colorless blood, and to this again the animal spirit, which holds a common and universal sway through the lower gradations. So in the *means* of carrying on the threefold circulation, the arteries are of the lowest degree, to which correspond in a higher degree the vessels for the purer blood, and in the highest, the medullary fibre, or simple nerve. The muscles have their several corresponding degrees in the carneous moving fibre, the white moving fibre, and the highest, the nervous moving fibre.' Hence he rationally concluded that there were three degrees in the human mind, answering to, and corresponding with, the three degrees in the human body. The first or lowest degree of the mind he termed sensual; the second degree moral and intellectual; the third degree spiritual; to the

first he ascribed the province of the natural sciences, and the enjoyment of sensual delights ; to the second, rational wisdom, and the enjoyment of social order ; to the third, spiritual truths relating to heavenly life. He made the salvation and happiness of man to consist in the due subordination of the several parts,—the lower being always subject to the higher degrees.

The *Worship and Love of God*, (*De Cultu et Amore Dei*,) in two parts, was published in London, in 1744, in 4to. The first part treats of the Origin of the Earth, of Paradise, of the Birth, Infancy, and Love of the First Man, or Adam. The second part treats of the Marriage of the First Man ; of the Soul, the Intellectual Spirit, of the State of Integrity, and of the Image of God.

This work, as well as the two last noticed above, was written by Swedenborg previous to his illumination, which took place in 1743 ; but they were published after that period. The style of this work is rather peculiar, and differs from that of all other works written before or after it.

◀ In explaining the subject of creation the principle maintained by him, is, that seven planets were created at the same time from the sun of our solar system. It is to be observed that this book was published long before the actual discovery of the seventh planet by Dr. Herschel.



The most important principle contained in this work is that of the creation of the earth from the sun as its proximate cause. To those who are accustomed to think that the earth was created out of nothing, the above idea may seem strange. But those who reflect on Providence as operating according to the laws of order, will see proofs enough in the works of nature of the principle of creation as laid down by Swedenborg. It is but reasonable to conclude that the creation of the earth from the sun, in the first instance, could not have differed, essentially, from the re-creation which we see constantly taking place. It is known in botany, that a tree is created anew every year. The outer bark and the wood which constitutes the middle of the tree, are merely the relics of successive productions or creations. The same law extends to the whole vegetable kingdom. Thus we see that the earth is continually created anew by the operation of heat and light from the sun. This is not an idle, speculative subject. It involves spiritual, practical truths, which ought to be familiar to the mind. All things in the natural world are dependent for life and support on the sun, even as our affections and thoughts, and whatever we have that is spiritual within us, depend for their support and continuance on the sun of the spiritual world, which is directly from the Lord him-

self. In the operations of outward nature, the man of reflection will thus perceive an image of the work which is going on within him; while his natural man is delighted with a view of the earth's richest scenery, his spiritual man is interested in things appertaining to his salvation.

## CHAPTER III.

SWEDENBORG CALLED TO UNFOLD THE TRUTHS  
OF THE NEW DISPENSATION.

IN 1743, Swedenborg, at the age of 54, relinquished his philosophical pursuits, and devoted himself exclusively to unfolding the doctrines of the New Jerusalem Church. He retained his office as Assessor of the Metallic College until 1747, when he resigned : the salary annexed to the office was, however, continued to him during life. At the time he retired from the office of assessor, he was offered a higher degree of rank and other privileges under the government, all which he declined receiving. In relation to this period of his life he says, 'I have been called to a holy office by the Lord himself, who most graciously manifested himself in person to me his servant, in the year 1743 ; when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels.' 'From that time I began to print and publish various *arcana* that have been seen by me or revealed to me ; as respecting heaven and hell, the state of man

after death, the true worship of God, the spiritual sense of the Word ; with many other more important matters conducive to salvation and true wisdom.\*

It is not often that Swedenborg alludes to himself in his theological works. In the True Christian Religion, however, in the chapter on the Consummation of the Age, are the following remarks :

‘That this second coming of our Lord is effected by the instrumentality of a man, before whom he has manifested himself in person, and whom he has filled with his spirit, to teach from him the doctrines of the New Church by means of the Word.

‘Since the Lord cannot manifest himself in person (to the world,) and yet he has foretold that he would come and establish a New Church, which is the New Jerusalem, it follows that he will effect this by the instrumentality of a man, who is able not only to receive the doctrines of that Church in his understanding, but also to make them known by the press. That the Lord manifested himself before me his servant, that he sent me on this office, and afterwards opened the sight of my spirit, and so let me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with angels and spirits, and this

\* Letter to Dr. Hartley. See Chap I. p. 9.



now continually for many years, I attest in truth ; and further, that from the first day of my call to this office, I have never received any thing appertaining to the doctrines of that church from any angel, but from the Lord alone, whilst I was reading the Word. To the end that the Lord might be constantly present, he revealed to me the spiritual sense of his Word, in which sense Divine Truth is in its light, and in this light he is continually present.'

Swedenborg acknowledges himself to have been but a mere servant of the Lord. But in all that he has written his rational principle was operative and instrumental in giving form to the truths which were revealed through him : whereas the prophets, according to his account, wrote what was dictated to them, and received and conveyed truths to the world without understanding their import ; what they communicated passed not through their internal but through their external minds. Hence their writings did not belong to them—made no part of them—but proceeded immediately from the Lord, and were infinitely holy. But to the writers themselves no holiness is to be attached.

It is difficult, for those who do not reflect deeply, to separate in their minds the sanctity of the Word from the persons named in it, and from the persons who, by dictation, wrote it ; but this is easily done

when the spiritual and divine sense of the Word is received and understood. From this view of the subject it may appear, that Swedenborg's writings bear no comparison with the Word or Sacred Scriptures, as the former are finite and the latter infinite : also that Swedenborg can in nowise be compared with the prophets, as the former received revealed truths into his rational principle and communicated them to the world, having an understanding of their meaning and quality ; while the latter received and communicated Divine Truth, of the quality and import of which they were almost entirely ignorant. Spiritual truths appeared to the latter miraculous, to the former as above miracles. But concerning the difference of illumination between Swedenborg and the prophets, evangelists, &c., but more particularly the men of the most ancient church, a better idea may be derived from an extract taken from his diary on the subject of miracles :

‘Instead of miracles there has taken place at the present day an open manifestation of the Lord himself, an intromission into the spiritual world, and with it illumination by immediate light from the Lord in whatever relates to the interior things of the church, but principally an opening of the spiritual sense of the Word, in which the Lord is present in his own Divine Light. These revelations are not

miracles, because every man as to his spirit is in the spiritual world, without separation from his body in the natural world. As to myself, indeed, my presence in the spiritual world is attended with a certain separation, but only as to the intellectual part of my mind, not as to the will part. This manifestation of the Lord, and intromission into the spiritual world, is more excellent than all miracles ; but it has not been granted to any one since the creation of the world as it has been to me. The men of the golden age indeed conversed with angels ; but it was not granted to them to be in any other light than what is natural. To me, however, it has been granted to be in both spiritual and natural light at the same time ; and hereby I have been privileged to see the wonderful things of heaven, to be in company with angels, just as I am with men, and at the same time to pursue truths in the light of truth, and thus to perceive and be gifted with them, consequently to be led by the Lord.'

We here introduce an extract from a letter written by Swedenborg, in 1766, to Mr. Oettinger, superintendent of the mines in Sweden. It will be perceived that it was written in answer to some questions relative to the office alluded to above :

*'To your interrogation, Whether there is occasion for any sign that I am sent by the Lord to do*

*what I do?* I answer, that this day no signs or miracles will be given, because they compel only an external belief, but do not convince the internal. What did the miracles avail in Egypt, or among the Jewish nation, who nevertheless crucified the Lord? So, if the Lord was to appear now in the sky, attended with angels and trumpets, it would have no other effect than it had then. See Luke xvi. 29, 30, 31. The sign given at this day, will be an *illustration*, and thence a *knowledge and reception of the truths of the New Church*; some *speaking illustration* of certain persons may likewise take place; this works more effectually than miracles: *yet one token may perhaps still be given.*

*Why from philosophy I have been chosen to this office?* Unto which I give for answer, to the end that the spiritual knowledge, which is revealed at this day, might be rationally learned, and naturally understood; because spiritual truths answer unto natural ones, inasmuch as these originate and flow from them, and serve as a foundation for the former. That what is spiritual is similar unto, and corresponds with what is human or natural, or belonging to the terrestrial orb, may be seen in the treatise on Heaven and Hell, No, 87, to 102, and 103 to 115. I was, on this account, by the Lord, first introduced into the natural sciences, and thus prepared from the

year 1710 to 1744, when heaven was opened unto me. Every one is morally educated and spiritually regenerated by the Lord, by being led from what is natural to what is spiritual. Moreover, the Lord has given unto me a love of spiritual truth, that is to say not with any view to honor or profit, but merely for the sake of truth itself; for every one who loves truth, merely for the sake of truth, sees it from the Lord, the Lord being the way and the truth. See John xiv. 6. But he who professes the love of truth for the sake of honour or gain, sees truths from his his own selfhood, and to see from one's self, is to see falsity. The confirmation of falsehood shuts the church, but a rational confirmation of truth opens it; what man can otherwise comprehend spiritual things, which enter into the understanding? The doctrinal notion received in the protestant church, viz. that in theological matters, reason should be held captive under obedience to faith, locks up the church; what can open it, if not an understanding enlightened by the Lord? See the book of the Apocalypse Revealed. No. 914.'

There is an account given of Swedenborg's first illumination or introduction into the spiritual world, which has been attached to the prefaces of some of the early translations of his work. In this account it is represented that his illumination took place at

an inn, in London, while at dinner. But there is no mention made of this circumstance in any of his writings, and it has been ascertained that there never was any account of the affair printed until it first appeared in the preface to a translation in French of the treatise on Heaven and Hell, which was printed many years after Swedenborg's death. Other circumstances relative to Swedenborg are told in the same preface, which are distinctly ascertained to be untrue. This, together with the fact that the statement first appeared in France, where little was known at that time of Swedenborg and his writings, is sufficient to weaken its credibility. But there is a general impression among the receivers of the doctrines of the New Church, that the narrative, as there given, is in itself improbable, and that although it may be in some respects true, it is nevertheless in its detail incorrectly stated.

Swedenborg, while engaged in writing the doctrines of the New Church, resided in London for a number of years, at different periods. His object in going there was to avail himself of some facilities which that place afforded him in publishing his works, and in making them known to the learned world. His works, however, were generally distributed through the medium of his friends; as he himself lived in retirement, and saw but little com-

pany. Whenever he took up his residence in Stockholm, he dwelt in his own house, situated in the southern part of the city, having no other attendants than his gardener and the gardener's wife. He had an extensive garden with flowers and shrubbery in abundance, together with a handsome greenhouse, in both of which he took much delight. The whole proceeds of the garden, however, were given to the gardener.

He read but little after he commenced unfolding the doctrines of the New Church. In his study no other books were to be seen but the Hebrew and Greek Bible, together with the indexes of his own works, whereby he saved himself the trouble, when referring to different passages, of going through all which he had before written.

## CHAPTER IV.

## SWEDENBORG'S THEOLOGICAL WRITINGS.

THE works of Swedenborg, which are exclusively devoted to unfolding the truths of the New Dispensation, comprise all together, an amount equal to about twenty-seven volumes octavo, of five hundred pages each; twenty volumes of which are employed in explaining the spiritual sense of the Sacred Scriptures.

There are, however, many unpublished manuscripts of Swedenborg, deposited in the library of the Academy of Sciences at Stockholm. Many of these manuscripts are doubtless very valuable, but most of them, it is presumed, are first drafts of works which were afterwards written over again and published. They were deposited in the library by the heirs of Swedenborg immediately after his death. The Academy is not authorized to dispose of them, but copies may be taken; and Dr. Tafel of Tubingen, Germany, a learned and eminent scholar, whose name appears in the preface to this volume, is now engaged in publishing such portions of his manuscripts as appear to be of high interest and value.



The style of Swedenborg, especially that of his theological works, is rather peculiar; and hence no doubt, the cause, in some measure, of a complaint so often made by persons but little versed in these writings, that they are unintelligible. This is chiefly to be accounted for from the fact that the truths which he has revealed are new to the world. But it is known to those who are familiar with his writings, that a language is used exactly suited to the ideas conveyed. It is simple, and to those who are in a state to receive the truths communicated, it is perfectly intelligible. There is much precision in his use of terms. It would seldom be easy to substitute one term for another, however similar in appearance, without altering or destroying his meaning. It is proper however to remark, that the translations into English, of his works, were made at an early period of the New Church, when there were but few members able to devote their time to the work of translating: and when too, it is but reasonable to conclude, the truths of the New Dispensation were not so well understood as at the present time.

We shall here introduce the titles of most of his Theological works, together with extracts from some of them, as specimens of their style and contents. They may be divided into four classes: the first of which consists of his doctrinal works; the second

treats of subjects which are generally termed metaphysical; the third and most important class comprises those works which unfold the spiritual sense of the Sacred Scriptures: the fourth class, much of which will be found interspersed through the three first, treats of the nature and appearances of the spiritual world, and the state of man after death. It may be proper here to remark, however, that this division is entirely arbitrary, or indicated by the character of the writings themselves, and not by their author.

## CLASS I.

1. *The New Jerusalem and its Heavenly Doctrines*, 12mo. pp. 72.

2. *The Four Leading Doctrines of the New Church*. 12mo. pp. 271.

3. *A Brief Exposition of the Doctrines of the New Church*, 12mo. pp. 100.

4. *True Christian Religion*, or Universal Theology of the New Church, 8vo. pp. 576.

5. *The Coronis, or Appendix to the True Christian Religion*, 8vo. pp. 136.

## CLASS. II.

1. *The Wisdom of Angels concerning the Divine Love, and the Divine Wisdom*, 8vo. pp. 356.

2. *The Wisdom of the Angels concerning the Divine Providence.* 8vo, pp. 469.

3. *The Nature of the Intercourse between the Soul and the Body, or a Treatise on Influx,* 12mo. pp. 120.

4. *The Delights of Wisdom concerning Conju-  
gial Love.* 8vo. pp. 508.

## CLASS III.

1. *Arcana Coelestia*, in 12 volumes, 8vo. of about 500 pages each.

2. *The Apocalypse Revealed*, in 3 vols., 12mo. of about 350 pages each.

3. *The Apocalypse Explained*, in 6 vols., 8vo. of about 500 pages each.

## CLASS. IV.

1. *A Treatise concerning Heaven and Hell, and of the wonderful things therein heard and seen.* 8vo. pp. 400.

2. *A Treatise concerning the Last Judgement, and the Destruction of Babylon.*

3. *A Continuation concerning the Last Judgement and the Spiritual World.*

Both of these last works form one small vol. 12mo.

No. 1. of the first class in this catalogue, treats of Love in general, of the Love of Self and of the

World, of Piety, Conscience, Freedom, Temptation, Baptism, the Holy Supper, of the New Heaven, and the New Earth, and what is meant by the New Jerusalem, and several other subjects. An extract will best give the reader an idea of its general character.

*The following is from the Chapter on Piety, n. 123.*

It is believed by many, that spiritual life, or the life which leads to heaven, consists in *piety*, in *external sanctity*, and in the *renunciation of the world*; but piety without charity, and external sanctity without internal sanctity, and a renunciation of the world without a life in the world, do not constitute spiritual life: but piety from charity, external sanctity from internal sanctity, and a renunciation of the world with a life in the world, constitute it.

Piety consists in thinking and speaking piously, in spending much time in prayer, in behaving humbly at that time, in frequenting temples and attending devoutly to the preaching there, in frequently every year receiving the sacrament of the supper, and in performing the other parts of worship according to the ordinances of the church. But the life of charity consists in willing well and doing well to our neighbour, in acting in all our works from justice and equity, and from good and truth, and in like manner in every office; in a word, the life of charity consists in performing uses. Divine worship primarily consists in this life, but secondarily in the former; wherefore he who separates one from the other, that is, who lives the life of piety, and not that of charity at the same time, does not worship God. He thinks indeed of God, but not from God, but from himself; for he thinks of himself continually, and not at all of his neighbour; and if he does think of his neighbour, he regards him as vile, if he be not of such a quality also. He likewise thinks of heaven as a reward, whence his mind entertains the

idea of merit, and also the love of self, together with a contempt or neglect of uses, and thus of his neighbour ; and at the same time he cherishes a belief that he is blameless. Hence it may appear that the life of piety, separate from the life of charity, is not the spiritual life which should be in divine worship. Compare Matt. vi. 7. 8.

External sanctity is like such piety, and is not holy with man unless his internal be holy ; for such as man is as to his internal, such he also is as to his external, as this proceeds from the former as action does from its spirit ; wherefore external sanctity without internal sanctity is natural and not spiritual. Hence it is that external sanctity is found with the evil as well as with the good ; and they who place the whole of worship therein are for the most part void ; that is, without knowledges of good and truth. And yet goods and truths are the real sanctities which are to be known, believed and loved, because they are from the Divine, and thus the Divine is in them. Internal sanctity, therefore, consists in loving good and truth for the sake of good and truth, and justice and sincerity, for the sake of justice and sincerity. So far also as man thus loves them, so far he is spiritual, and his worship too, for so far also he is willing to know them and to do them ; but so far as man does not thus love them, so far he is natural, and his worship too, and so far also he is not willing to know them and to do them. External worship without internal may be compared with the life of the respiration conjoined to the life of the heart.

But to proceed to what relates to the renunciation of the world. It is believed by many, that to renounce the world, and to live in the spirit and not in the flesh, is to reject worldly things, which are chiefly riches and honours ; to be continually engaged in pious meditation concerning God, concerning salvation, and concerning eternal life ; to spend one's life in prayer, in the reading of the Word and pious books ; and also to afflict one's self : but this is not renouncing the world : but to re-

nounce the world is to love God and to love the neighbour; and God is loved when man lives according to His commandments, and the neighbour is loved when man performs uses. In order, therefore, that man may receive the life of heaven, it is necessary that he should live in the world, and in offices and business there. A life abstracted from worldly things is a life of thought and faith separate from the life of love and charity, in which life the principle of willing good and doing good to the neighbour perishes. And when this perishes, spiritual life is as a house without foundation, which either sinks down successively into the ground, or becomes full of chinks and openings, or totters till it falls.

That to do good is to worship the Lord, appears from the Lord's words. "Every one who heareth my words and doeth them, I will liken to a prudent man who built a house upon a rock; but he who heareth my words and doeth them not, I will liken to a foolish man who built a house upon the sand, or upon the ground without a foundation," Matt. vii. 24 to 27. Luke vi. 47, 48, 49.

Hence now it is manifest, that a life of piety is of value, and is acceptable to the Lord, so far as a life of charity is conjoined to it; for this is the primary, and such as the quality of this is, such is that of the former. Also, that external sanctity is of value, and is acceptable to the Lord, so far as it proceeds from internal sanctity, for such as the quality of this is, such is that of the former. And also that the renunciation of the world is of value, and is acceptable to the Lord, so far as it is practised in the world; for they renounce the world who remove the love of self and the world, and act justly and sincerely in every office, in every business, and in every work, from an interior, thus from a celestial origin; which origin dwells in that life when man acts well, sincerely, and justly, because it is according to the divine laws.

No. 2. of the first class, or the *Four Leading*

*Doctrines* of the New Church, may now be had either separately or bound together in one work. They were all published separately by Swedenborg, and together comprise four separate treatises : 1. *The Doctrine of the New Jerusalem concerning the Lord* ; 2. *concerning the Sacred Scriptures* ; 3. *concerning Faith* ; 4. *concerning Life*. The same subjects embraced in these works, however, are found treated in a similar manner in his larger works, but nowhere so fully or in so condensed a form.

In the first of these Treatises, the author unfolds the doctrine of the New Church concerning the Lord Jesus Christ, and the Divine Trinity in Him. He shows from the Sacred Scriptures, what is meant by the Lord's coming and fulfilling all things of the Law or of the Sacred Word ; how He glorified the assumed humanity, or made it Divine ; what was effected by the passion of the cross ; why the Lord is sometimes called the Son of God, and at others the Son of Man ; and many other things connected with this subject. We here introduce a short extract concerning the New Church Doctrine of the Sacred Trinity, from the latter part of the work n. 55. It will be seen from this, (what indeed is everywhere taught in his writings) that the New Church does not receive the common doctrine of three *persons* in one God, but believes that there are three essential, di-

vine principles united in one Person, who is the Lord and Saviour Jesus Christ; which principles correspond to the heat, light, and their proceeding sphere of activity or influence with the natural sun; or to the soul, body, and their proceeding operation with man.

“ That Christians have acknowledged three divine persons, and thus as it were three Gods, was because there is a trine, [or three constituents,] in the Lord, and one is called the Father, another the Son, and the third the Holy Spirit: and this trine is distinctly named in the Word, as the soul and body and what proceeds from them are also distinctly named, which nevertheless are one. The Word in the sense of the letter also is such, that it distinguishes things which are one, and as if they were not one; thence it is that Jehovah, who is the Lord from eternity, is sometimes called Jehovah, sometimes Jehovah of Hosts, sometimes God, sometimes Lord, and at the same time Creator, Saviour, Redeemer, and Former, yea, Shaddai; and his human which He assumed in the world, Jesus, Christ, Messiah, Son of God. Son of Man, and in the Word of the Old Testament, God, the Holy One of Israel, the Anointed of Jehovah, King, Prince, Counsellor, Angel, David. Now because the Word is such in the sense of the letter, that it names several, which nevertheless are one, therefore Christians, who in the beginning were simple, and understood everything according to the sense of the letter, distinguished the Divinity into three persons, which also on account of their simplicity was permitted: but yet so that they also believed concerning THE SON, that He was Infinite, Uncreated, Almighty, God and Lord, altogether equal to the Father: and moreover, that they believed, that they are not two or three, but one in essence, majesty and



glory, thus in divinity. Those who simply believe thus according to the doctrine, and do not confirm themselves in three Gods, but of the three make one, after death are informed by the Lord through the angels, that He is that One and that Trine; which also is received by all who come into heaven; for no one can be admitted into heaven who thinks of three Gods, howsoever with his mouth he says one. For the life of the whole heaven, and the wisdom of all the angels, is founded upon the acknowledgement and thence confession of one God, and upon the faith that that one God is also a man, and that He is the Lord, who is at the the same time God and Man. Hence it is manifest that it was of divine permission, that Christians in the beginning should receive the doctrine concerning three divine persons, provided that they also received at the same time, that the Lord is God, Infinite, Almighty, and Jehovah; for unless they had also received that, it would have been all over with the church, since the church is a church from the Lord; and the eternal life of all is from the Lord and not from any other."

In his Treatise on the Sacred Scriptures, the author teaches that there is everywhere in the Word an internal sense, which in comparison with the external or merely literal sense, is as the soul to the body. We give Swedenborg's idea upon this subject in his own words, as he declares it was revealed to him.

"Lest therefore mankind should remain any longer in doubt concerning the divinity of the Word, it has pleased the Lord to reveal to me its internal sense, which in its essence is spiritual, and which is, to the external sense which is natural, what the soul is to the body. This internal sense is the spirit which gives life to the letter; wherefore this sense will evince the divinity and sanctity

of the Word, and may convince the natural man, if he is in a disposition to be convinced.

“The spiritual sense of the Word is not that which breaks forth as light out of the literal sense, whilst a person is studying and explaining the Word with intent to establish some particular tenet of the church; this sense may be called the literal sense of the Word; but the spiritual sense does not appear in the literal sense, being within it as the soul is in the body, or as the thought of the understanding is in the eye, or as the affection of love is in the countenance, which act together as cause and effect. It is this sense principally, which renders the Word spiritual, and by which it is adapted not only to the use of men, but also of angels; whence also by means of that sense, the Word communicates with the heavens.” (n. 4, 5.)

In this work the author asserts the plenary inspiration of the Sacred Scriptures, unfolds the law of a divine composition, and shows wherein the divinity of the Word consists, and that the quality of any church is according to its understanding of the Word. The doctrine set forth in this Treatise is, that every thing in the natural world corresponds to some spiritual principle belonging to the church or to any man of the church, by virtue of which principle the thing was created and subsists, as an effect from its cause: and that this correspondence between the natural and the spiritual, being a fixed and eternal law of creation, is a law necessarily observed in Revelation, or in every truly divine composition. Hence he affirms that the Sacred Scriptures

throughout are written according to correspondences. We give one or two short extracts as the best means of conveying the author's idea upon this subject.

“ That all things in nature, both in general and in particular, correspond to things spiritual, and in like manner all and every thing in the human body, is shown in the treatise concerning *Heaven and Hell*, n. 87-105. But what is meant by correspondence, has to this day remained unknown, notwithstanding it was a subject most familiar to the men of the most ancient times, who esteemed it the chief of sciences, and cultivated it so universally, that all their books and tracts were written by correspondences. The book of Job, which was a book of the ancient church, is full of correspondences. The hieroglyphics of the Egyptians, and the fabulous stories of antiquity, were founded on the same science. All the ancient churches were representative of spiritual things; and their ceremonies, and also their statutes, which were rules for the institution of their worship, consisted of mere correspondences; in like manner every thing in the Israelitish church, their burnt-offerings and sacrifices, with all the particulars belonging to each, were correspondences: so also was the tabernacle, with all things contained in it: and likewise their festivals, as the feast of unleavened bread, the feast of tabernacles, the feast of the first-fruits; also the priesthood of Aaron and the Levites, and their garments of holiness; and besides the things above mentioned, all their statutes and judgments relating to worship and life were correspondences. Now, forasmuch as divine things fix their existence in outward nature in correspondences, therefore the Word was written by mere correspondences; and for the same reason the Lord, in consequence of speaking from Divinity, spoke by correspondences; for whatever proceeds from Divinity, when it comes into outward nature mani-

feats itself in such outward things as correspond with what is divine; which outward things become then the repositories of divine things, otherwise called celestial and spiritual, which lie concealed within them." (n. 20.)

Again he says

*"That it is owing to the spiritual sense that the Word is divinely inspired, and holy in every syllable. It is asserted in the church that the Word is holy, but the reason of this is, because Jehovah God spake it; nevertheless, as its holiness does not appear in the letter, therefore they, who have begun once to entertain certain doubts respecting its holiness on this account, are afterwards confirmed in such doubts by many things which occur in reading it; for they think at such times, how can this be holy? how can this be divine? In order therefore to prevent the further influx and prevalence of such doubts, which might destroy the Lord's conjunction with the church that is in possession of the Word, it has pleased the Lord at this time to reveal the spiritual sense, that so it may be known in what part of the Word that holy principle resides. But let us illustrate this also by examples: In the Word mention is made sometimes of Egypt, sometimes of Ashur, sometimes of Edom, of Moab, of the sons of Ammon, of Tyre and Sidon, and of Gog; now if it be not known that by those names are signified the things of heaven and of the church, a reader may easily be led erroneously to suppose, that the Word treats much of nations and of people, and but little of heaven and the church, consequently much of earthly things, and little of heavenly things; but when he is acquainted with what is signified by those nations and people, and by their names, it is possible he may then come out of error into truth: so in like manner, when a reader observes that so frequent mention is made in the Word of gardens, groves, forests, and also of the trees thereof, as the olive, the vine, the*

cedar, the poplar, and the oak ; and also of lambs, sheep, goats, calves, and oxen ; and further, of mountains, hills, valleys, fountains, rivers, and several other things of a like nature ; if he be unacquainted with the spiritual sense of the Word, he must needs believe that such things have merely a literal signification : for he does not know that by a garden, a grove and a forest, are meant wisdom, intelligence, and science ; that by an olive-tree, a vine, a cedar, a poplar, and an oak, are meant the goodness and truth of the church, under their different characters of celestial, spiritual, rational, natural, and sensual ; that by a lamb, a sheep, a goat, a calf, and an ox, are meant innocence, charity, and natural affection ; that by mountains, hills, and valleys, are meant things appertaining to the church, in their several degrees of superior, inferior, and lowest ; also that by Egypt is signified science, by Ashur reason, by Edom what is natural, by Moab the adulteration of good, by the sons of Ammon the adulteration of truth, by Tyre and Sidon the knowledges of truth and good, by Gog external worship without internal ; but when he knows these things, he may then think, that the Word treats only of things celestial, and that those terrestrial things are merely the subjects that contain them. But it may be expedient to illustrate this also by an example taken from the Word ; it is written in David, " The voice of Jehovah is upon the waters ; the God of glory causeth it to thunder ; Jehovah is upon great waters ; The voice of Jehovah breaketh the cedars, Jehovah bruiseeth the cedars of Libanus, and maketh them to skip like a calf, Libanus and Scirion like a young unicorn ; the voice of Jehovah falleth as a flame of fire : The voice of Jehovah causes the wilderness to tremble, he causeth to tremble the wilderness of Cadesh. The voice of Jehovah causeth the hinds to bring forth, and maketh bare the forest ; but in his temple every one declareth glory," Psalm xxix. 3 to 9. In this passage, if the reader is not aware that all the particulars thereof are

holy and divine as to each single expression, he may say within himself, if he be a mere natural man, what can this mean, that Jehovah sits upon the waters, that by his voice he breaks the cedars, that he causes them to skip like a calf, and Libanus like a young unicorn, and that he causes the hinds to bring forth, not to mention other particulars; for he knows not that the power of divine truth, or the Word, is described by these things in a spiritual sense; for in that sense, by the voice of Jehovah which there is thunder, is meant the divine truth or Word in its power; by the great waters on which Jehovah sits are meant the truths thereof; by cedars and by Libanus, which he breaks and bruises, are meant the falses of the rational man; by a calf and a young unicorn, are meant the falses of the natural and sensual man; by a flame of fire the affection of the false; by a wilderness and the wilderness of Cadesh, the church where there is no truth and goodness; by hinds, which the voice of Jehovah causes to bring forth, are meant the nations which are principled in natural good; and by the forests which he makes bare, [uncovers,] are meant the sciences and knowledges which the Word opens to them; wherefore it follows, in his temple every one declares glory, by which is meant, that in all the particulars of the Word there are contained divine truths, for temple signifies the Lord, and consequently the Word, and also heaven and the church, and glory signifies divine truth. Hence it appears, that there is not a single expression in this passage, but what describes the power of the Word against falses of every kind amongst natural men, and the divine power of reforming the nations. There is in the Word a sense still more interior, which is called CELESTIAL, concerning which, somewhat was said above, but this sense cannot easily be unfolded, not being so much the object of intellectual thought, as of will-affection. (n. 18, 19.)

In his treatise on *Faith* he combats the prevailing

doctrine of justification by faith alone, and insists that charity is the life and soul of faith.

“The idea attached to the term Faith,” he says, “at the present day, is this: that it consists in thinking a thing to be so, because it is taught by the church, and because it does not fall within the scope of the understanding. For it is usual with those who inculcate it to say, ‘You must believe, and not doubt.’ If you answer, ‘I do not comprehend it,’ you are told that that is the very circumstance which makes a doctrine an object of faith. Thus the faith of the present day is a faith in what is not known, and may be called a blind faith. And as being the dictate of one person abiding in the mind of another, it is an historical faith [or a faith that depends on the authority of the relater.] That this is not spiritual faith, will be seen in what follows.” n. 1.

Then after some remarks upon a pure spiritual faith, and the manner in which it is to be obtained, he says,

“What faith is has been explained above: here we shall explain what charity is. Charity in its first origin is the affection of good. And as good loves truth, the affection of good produces the affection of truth; and, by the affection of truth, the acknowledgement of truth, which is faith. By these in their series, the affection of truth exists,\* and becomes charity. This is the progres-

\* It is to be observed, that the author uses the words *to exist* and *existence* in their philosophical sense, as meaning something distinct from the words *to be*, and *being*, or *essence*. In this accurate use of the terms, a thing is said *to be*, in regard to what it is in itself; but it is not said *to exist* till it assumes a decided form, so as to be perceptible to others. Thus the affection of truth, here spoken of, has a *being* in the interiors of the mind, independently of any manifestation of itself; but if it thus really is in the man, it cannot rest without tending to produce a course of action agreeable to its own nature; and when it does so, then it *exists*.

sion of charity, from its origin, which is the affection of good through faith, which is the acknowledgement of truth, to its end, which is charity. Its end is action. Hence it appears how love, which is the affection of good, produces faith, which is the same as the acknowledgement of truth, and by this produces charity, which is the same as the act of love through faith.

“ But to set this in a clearer light. Good is nothing else but use; wherefore charity in its first origin is the affection of use. And as use loves the means necessary for its existence, the affection of use produces the affection of means, whence results the knowledge of what they are. Through these in their series the affection of use exists and becomes charity.

“ Their progression is like the progression of all things that belong to the will, through the understanding, into acts in the body. The will produces nothing of itself without the understanding, nor does the understanding produce any thing of itself without the will: they must act in conjunction that any thing may exist. Or, what amounts to the same, affection, which is of the will, produces nothing of itself except by means of thought, which is of the understanding, nor *vice versa*: they must act in conjunction that any thing may exist. For consider: If from thought you remove affection proceeding from some love or other, can you think? or if from affection you remove thought can you be affected by any thing? or, what amounts to the same, if from thought you remove affection, can you speak? or if from affection you remove thought or understanding, can you do any thing? It is the same with charity and faith.

“ To illustrate this, let us take the comparison of a tree. A tree, in its first origin, is a seed, in which there is an effort to produce fruit. This effort, being excited by heat, first produces a root, and from it a stem or stalk with branches and leaves, and lastly fruit; and thus the effort to fructify is brought into existence. From which



it is plain, that the effort to produce fruit is perpetual in the whole of the progression, until it is brought into existence or effect ; for if it were to cease the faculty of vegetating would instantly perish. Now make the application. The tree is man. The effort to produce means is, with man, from his will in his understanding, [as with the tree it is in the seed ;] the stem or stalk, with its branches and leaves, are, in man, the means by which [the will proceeds into effect,] and are called truths of faith : fruits, which are the ultimate effects of the effort in a tree to fructify, are in man uses : in these his will comes into existence or effect. Hence it may be seen, that the will of producing uses, by means of the understanding, is perpetual through the whole progression, until it comes into existence.\*

“ From what has now been said it is evident, that charity, so far as it is the affection of good or of use, produces faith, as the medium, by which it may exist or come into effect ; consequently, that charity and faith, in operating uses, act in conjunction : also, that faith does not produce good or use from itself, but from charity ; for faith is charity as to its means of operation. It is therefore a fallacy to suppose that faith produces good as a tree does fruit. In this simile, the tree is not faith, but is the man altogether.

“ It is to be observed, that charity and faith form a one, as the will and understanding do ; because charity belongs to the will, as faith to the understanding. In like manner, charity and faith form a one, as affection and thought do ; because affection belongs to the will, and thought to the understanding. So, again, charity and faith form a one, as goodness and truth do ; because goodness has relation to affection, which belongs to the will, and truth has relation to thought, which belongs to the understand-

\* Respecting the will and the understanding, and their conjunction, see the *Doctrine of Life for the New Jerusalem*, n. 43.

ing. In a word, charity and faith constitute a one, like essence and form; for the essence of faith is charity, and the form of charity is faith. Hence it is evident, that faith without charity is like a form without an essence, which is not any thing; and that charity without faith is like an essence without a form, which likewise is not any thing.

"It is with charity and faith in man just as it is with the motion of the heart, which is called its systole and diastole, and the motion of the lungs, which is called respiration. There is also an entire correspondence of these with the will and understanding of man, and of course with charity and faith; for which reason the will and its affection are meant by the heart, when mentioned in the Word, and the understanding and its thought by the term soul, and also by spirit.\* Hence to yield the breath (or soul) is to retain animation no longer; and to give up the ghost (or spirit) is to respire no longer.† From which it follows that there cannot be any faith without charity, nor charity without faith; and that faith without charity is like respiration of the lungs without a heart, which cannot take place in any living thing, but only in an automaton; and that charity without faith is like a heart without lungs, in which case there can be no sense of life; consequently, that charity by faith accomplishes uses, as the heart by the lungs accomplishes actions. So great indeed, is the similitude between the heart and char-

\* It may here be necessary to apprise the unlearned reader, that the primary meaning of the words for soul and spirit, in the Hebrew and Greek languages, as also in the Latin, is *breath*, by which word, likewise, they are frequently translated. It is only in a secondary and figurative sense that these words are used to denote that part of man which lives after death.

† The exact adaptation of the explanation to the phrase explained, in both these instances, is lost in the translation, because the verbs we are obliged to employ do not answer to the nouns, as they do in the original. The Latin is "*emittere animam, est non amplius animare; et emittere spiritum, est non amplius respirare.*"

ity, and between the lungs and faith, that in the spiritual world it is known by a person's breathing what is the nature of his faith, and by his pulse what is the nature of his charity. For angels and spirits, as well as men, live by the pulsation of the heart and by respiration ; thence it is that they, as well as men in this world, feel, think, act, and speak." n. 13, to 20.

In the *Doctrine of Life*, Swedenborg teaches that all religion has relation to life, and that the life of religion is to do good.

"Every one," he says, "who has any religion, knows and acknowledges, that whosoever lives well will be saved, and that whosoever lives wickedly will be condemned ; for he knows and acknowledges, that whosoever lives well, thinks well, not only concerning God, but also concerning his neighbour ; whereas it is otherwise with him who lives wickedly. The life of man is his love, and what a man loves, he not only does willingly, but also thinks willingly. The reason, therefore, why it is said, that the life of religion is to do good, is because doing good and thinking good form a one, and unless they do form a one with man, they do not belong to his life. But these things are to be proved in what follows." n. 1.

"There are many, nevertheless, in Christian churches, who teach that faith alone is saving, and not any good of life, or good work ; they add also that evil of life, or evil work, does not condemn those who are justified by faith alone, because they are in God and in grace. But it is extraordinary, that although they teach such doctrines, still they acknowledge (which is in consequence of a general perception derived from heaven) that they are saved who live well, and they are condemned who live ill." (n. 4.)

The author also teaches in this work, as every

where else in his writings, "that no one can do good, which is really good from himself.

"At this day scarcely any one knows whether the good he does be from himself or from God; the reason is because the church has separated faith from charity, and good is charity. A man gives to the poor, relieves the needy, endows churches and hospitals, promotes the good of the church, of his country, and of his fellow-citizens, frequents places of public worship, listens attentively to what is said there, and is devout in his prayers, reads the Word and books of piety, and thinks about salvation; and yet knows not whether he does such things from himself or from God. It is possible he may do them from God, and it is possible he may do them from himself: if he does them from God, they are good; if from himself, they are not good. Yea, good things of a like nature may be done by man from himself, which yet are actually evil, as is the case with what is hypocritical, which is grounded in deceit and artifice." (n. 9.)

He lays it down as a general law, that no man can do good without first shunning evils as sins against God. He says:

"That so far as man shuns evils, so far he is with the Lord; and so far as he is in the the Lord, so far he does good, not from himself, but from the Lord. Hence results this general law; THAT SO FAR AS ANY ONE SHUNS WHAT IS EVIL, SO FAR HE DOES WHAT IS GOOD.

But herein two things are required: the first is, that a man ought to shun evils because they are sins, that is, because they are infernal and diabolical, consequently against the Lord and against divine laws. The second is, that a man ought to shun evils as sins, as from himself, but to know and believe that he does so from the

Lord. But these two requisites will be treated of in the following articles.

From what has been said, these three consequences follow: I. That if a man wills and does what is good, before he shuns evils as sins, the good things which he wills and does are not good. II. That if a man thinks and speaks such things as are pious, and does not shun evils as sins, the pious things which he thinks and speaks are not pious. III. That if a man has much knowledge, and much wisdom, and does not shun evils as sins, he has no wisdom.

I. The reason why *The good things which a man wills and does are not good, before he shuns evils as sins*, is, because, before this, he is not in the Lord, as was said above. As for example: if he gives alms to the poor, relieves the needy, endows churches and hospitals, does good to the church, to his country, and to his fellow-citizens; teaches the gospel and converts souls; discharges his duty as a judge with justice, as a trader with sincerity, and as a citizen with uprightness; and yet makes light of evils as sins, as the evils of fraud, of adultery, of hatred, of blasphemy, and such like; in this case, it is not possible he can do any good, but such as is inwardly evil, inasmuch as he does it from himself and not from the Lord; consequently, he himself is in it, and not the Lord; and the good actions in which man himself is, are all defiled with his evils, and regard himself and the world. Nevertheless, those same actions above enumerated are inwardly good, if a man shuns evils as sins; as the evils of fraud, of adultery, of hatred, of blasphemy, and such like; for, in this case, he does them from the Lord, and they are said to be *wrought in God*, John iii. 19, 20, 21.

II. The reason why *The pious things which a man thinks and speaks, before he shuns evils as sins, are not pious*, is, because he is not in the Lord. As for example: if he frequents places of public worship, attends devoutly

to what is there preached, reads the Word and books of piety, partakes of the sacrament of the Lord's supper, is instant in daily prayer; yea, if he even thinks much concerning God and salvation, and yet makes light of evils which are sins, as the evils of fraud, of adultery, of hatred, of blasphemy, and such like; in this case, the pious things which he thinks and speaks are inwardly not pious, inasmuch as the man himself, with his evils, is in them: he, indeed, at such time is ignorant of this, but nevertheless those evils are within, and escape his observation; for he is a fountain whose water is impure, by reason of the impurity of its source. His religious exercises, therefore, are either the effect of habit only, or they are meritorious, or they are hypocritical: they ascend, indeed, towards heaven, but, like smoke in the air, soon change their course and fall down again.

It has been given me to see and hear many after death who were enumerating their good works and exercises of piety, such as are mentioned above, n 24, 25, and still more than those: amongst them I also saw some who had lamps and no oil: and inquiry was made whether they had shunned evils as sins, and it was found that they had not; wherefore it was declared to them that they were evil. They were also seen afterwards to enter into caverns, inhabited by evil spirits of a like nature with themselves.

III. The reason why *Man has no wisdom, unless he shuns evils as sins, notwithstanding his being skilful and wise in many things*, is, because his wisdom is from himself, and not from the Lord. As for example: if he be skilful in church doctrines, and has a perfect knowledge of whatever relates thereto; if he knows how to confirm such doctrines by the Word, and by his own reasonings; if he be versed in the doctrines of former churches, and at the same time in the decrees of all councils; yea, if he even knows truths, and also sees and understands them, so as to be perfectly acquainted with the nature of

faith, of charity, of piety, of repentance and the remission of sins, of regeneration, of baptism and the holy supper, of the Lord, and of redemption and salvation ; still he is not wise, unless he shuns evils as sins : for, until evils are so shunned, knowledges are without life, appertaining to the understanding only, and not to the will ; in which case they presently perish, for a reason spoken of above n. 15 : after death also the man himself casts them off, because they do not agree with the love of his will. Still, however, knowledges are highly necessary, because they teach how a man ought to act ; and when he brings them into act, then they become alive in him, and not before.

Then follow passages from the Word in confirmation of what is here taught.

*A Brief Exposition of the Doctrines of the New Church* was published as a precursor to *The True Christian Religion* : which latter work gives a complete view of the doctrines of the New Church in fourteen chapters. Among other subjects there treated of, are, the Divine Trinity, the Holy Spirit, Redemption, Repentance, Reformation, Regeneration, Baptism, the Holy Supper, the Consummation of the Age, the Second coming of the Lord, &c. &c. We give a short extract from the last chapter of this work, in which the Consummation of the Age, and the Second coming of the Lord are treated of. According to Swedenborg's idea, the Consummation of the Age or "the end of the World," spoken of in the evangelists, denotes the spiritual consummation or end of the first Christian Church. He says,

"On this earth there have been several churches, and all in the course of time have been consummated; and after their consummation, new ones have existed; and thus even to the present time. The consummation of the church takes place when no divine truth remains, except what is falsified or rejected; and when there is no genuine truth, no genuine good can be given, since all the quality of good is formed by truths; for good is the essence of truth, and truth is the form of good; and without a form quality is not given. Good and truth can no more be separated, than the will and the understanding, or, what is the same thing, than the affection of love and the thought thence: wherefore, when the truth in the church is consummated, the good there is consummated also; and when this is done, then the church has an end, that is there is a consummation of it.

The church is consummated by various things, especially by such as make the false appear as true; and when that appears true, then the good, which in itself is good, and is called spiritual good, is not any more given: the good which is then believed to be good, is only natural good, which moral life produces. The causes that truth, and together with it good, are consummated, are principally the two natural loves, which are called the love of self, and the love of the world, which are diametrically opposite to the two spiritual loves. The love of self, when it is predominant, is opposed to love to God; and the love of the world, when it is predominant, is opposed to love towards the neighbour. The love of self is, to wish well to one's self alone, and to no other except for the sake of self; likewise the love of the world; and those loves, when they are indulged, spread themselves like a mortification through the body, and successively consume the whole of it. That such love has invaded churches, is manifestly evident from Babylon and the description of it, Gen. xi. 1 to 9; Isaiah xiii. xiv. xlvii.; Jer. l.; and in Daniel ii. 31 to 47; iii. 1 to 7, and the following verses;



v. vi. 8, to the end ; vii. 1 to 14 ; and in Rev. xvii. and xviii., from the beginning to the end of each ; which at length has exalted itself to such a degree, that it has not only transferred to itself the divine power of the Lord, but also it labours with the utmost zeal to bring together into itself all the riches of the world. That, similar loves would burst forth from many of the rulers of the churches out of Babylon, unless their power were limited, and thus restrained, may be concluded from indications and appearances not so vain. What else then would be the consequence, than that such a man would regard himself as a god, and the world as heaven ; and that he would pervert all the truth of the church ? For truth itself, which in itself is truth, cannot be known and acknowledged by the merely natural man, nor can it be given to him by God, because it falls into what is inverted, and becomes false. Besides these two loves, there are still several causes of the consummation of good and truth, and thence of the consummation of the church ; but these causes are secondary and subordinate to those two.

“ That all those things which the Lord spoke with the disciples, were said concerning the last time of the Christian church, is very manifest from the Revelation, where the like things are foretold concerning the consummation of the age, and concerning his coming ; which are particularly explained in the APOCALYPSE REVEALED, published in the year 1766. Now because those things which the Lord said concerning the consummation of the age, and concerning his coming, before the disciples, coincide with those which He afterwards revealed in the Revelation by John, concerning the same things, it is clearly manifest, that He meant no other consummation than that of the present Christian church. Besides, it is also prophesied in Daniel concerning the end of this church ; wherefore the Lord says, *When ye see the abomination of desolation foretold by the prophet Daniel, standing in the holy place ; whoso readeth, let him observe it well*, Matt. xxiv.

15; Dan. ix. 27; in like manner also in other prophets. That there is at this day such abomination of desolation in the Christian church, will be still more manifest from the Appendix; in which it will be seen, that there is no one genuine truth left in the church, and also that unless a new church be raised up in the place of the present, *no flesh could be saved*, according to words of the Lord in Matt. xxiv. 22. That the Christian church, such as it is at this day, is consummated and vastated to such a degree, cannot be seen by those on earth, who have confirmed themselves in its falses: the reason is, because a confirmation of the false is a denial of the true; wherefore, it as it were veils the understanding, and thereby prevents the entrance of any thing else, which might pull up the cords and stakes, with which it has built and formed its system, as a strong tent. Add to this, that the natural rational can confirm whatsoever it pleases, thus the false as well as the true, and both, when they are confirmed, appear in similar light; and it is not known whether the light be fatuous, such as is given in a dream, or whether it be true light, such as is given in the day; but it is quite otherwise with the spiritual rational, in which those are who look to the Lord, and from Him are in the love of truth." T. C. R. n. 753, 754, and 758.

The two largest of the works placed in the *second class* and which we have called metaphysical, are the Angelic Wisdom concerning the Divine Providence, and Conjugal Love. The reader may form some idea of their contents from one or two extracts, which we give from each. In the former of these works, which treats of the government of the Divine Love and Divine Wisdom of the Lord, the author maintains that "the Divine Providence of the Lord,

in all that it does, regards the infinite and eternal" with man, and "has for an end a heaven from the human race." He unfolds the laws of the Divine Providence, and shows that the Lord cannot act contrary to them, because that would be to act contrary to his Divine Love and contrary to his Divine Wisdom, thus contrary to Himself. He teaches that one of the laws observed by the Divine Providence in the reformation and regeneration of man, is, that man be led in freedom according to reason, and that no one can be reformed in a state of non-freedom, misfortune, mental disorder, bodily disease, or blindness of the understanding. The following extract will give the author's idea upon this subject.

"That no one is reformed in a STATE OF MISFORTUNE, if then only he thinks concerning God and implores help, is because the state is compelled; wherefore, when he comes into a free state, he returns into the former state, in which he had thought little if any concerning God: it is otherwise with those who in the free state before feared God. By fearing God is understood fearing to offend Him, and to offend Him is to sin; and this is not of fear, but it is of love: who that loves any one, does not fear to do evil to him? and the more he loves, the more he fears this: without this fear love is insipid and cutaneous, of thought only, and of no will. By states of misfortune are understood states of desperation from perils, as in battles, duels, shipwrecks, falls, fires, imminent or unexpected loss of wealth, also of income and hence of honour, and in other like things: to think concerning God in these alone, is not from God, but

from one's self; for the mind is then imprisoned as it were in the body, thus not in liberty, and hence neither in rationality; without which reformation is not given.

That no one is reformed in a STATE OF DISORDER OF MIND [*animus*], is because disorder of mind [*animus*] takes away rationality, and hence the freedom of acting according to reason; for the mind is disordered and not sound, and the sound mind is rational, but not the disordered mind. Such disorders are melancholies, spurious and false consciences, fantasies of various kinds, griefs of mind [*animus*] from misfortunes, anxieties and anguishes of mind from defect of the body; which things are sometimes regarded as temptations, but are not; because genuine temptations have spiritual things for their objects, and in these the mind is sane; but those have natural things for their objects, and in these the mind is insane.

That no one is reformed in a STATE OF DISEASE OF THE BODY, is because reason is not then in a free state, for the state of the mind depends on the state of the body: when the body is sick, the mind is also sick; if from nothing else, still from removal from the world; for a mind removed from the world thinks indeed concerning God, but not from God, for it is not in freedom of reason: man has freedom of reason from this, that he is in the midst between heaven and the world, and that he can think from heaven and from the world, also from heaven concerning the world, and from the world concerning heaven: when therefore man is in disease, and thinks concerning death, and concerning the state of his soul after death, then he is not in the world, and is abstracted in spirit, in which state alone no one can be reformed; but he may be confirmed, if he was reformed before he fell into disease. It is the like with those who renounce the world and all business therein, and give themselves only to thoughts concerning God, heaven and salvation: but concerning this thing more will be said elsewhere.

Wherefore the same, if they were not reformed before disease, after it, if they die, become such as they were before disease; wherefore it is vain to think that any can repent, or receive any faith, in diseases; for there is nothing of action in that repentance, and nothing of charity in that faith; wherefore all is of the mouth and nothing of the heart in both.

That no one is reformed in a STATE OF IGNORANCE, is because all reformation is made by truths and by a life according to them; wherefore they who do not know truths cannot be reformed: but if they desire them from the affection of them, they are reformed in the spiritual world after death.

That neither can any one be reformed in a STATE OF BLINDNESS OF THE UNDERSTANDING: these also do not know truths, and thence neither life; for the understanding will teach them, and the will will do them; and when the will does what the understanding teaches, then there is made for it a life according to truths; but when the understanding is blinded, the will also is shut up, and does not from freedom according to its reason do anything else but evil confirmed in the understanding, which is falsity. Besides ignorance, the religion which teaches a blind faith also blinds the understanding: also the doctrine of falsity; for as truths open the understanding, so falsities close it up; they close it up above, but open it below; and the understanding open only below cannot see truths, but only confirm whatever it wishes, especially falsity. D. P. n. 140—144.

In the work on *Conjugal Love*, the author says:

“That the origin of this love is from the marriage of good and truth, or the union of the Divine Love and Wisdom in the Lord, and that it corresponds to the marriage of the Lord and the church.” He main-

tains, "That this love, from its origin and from its correspondence, is heavenly, spiritual, holy, pure and clean, before every love which is from the Lord, with the angels of heaven, and with men of the church : —that it is also the fundamental love of all heavenly, spiritual, and thence of natural loves : and that into it are gathered all joys and all delights from first to last." But he asserts "that no others come into this love, and can be in it, but those who come to the Lord, and love the truths of the church, and do its goods."

The following is what he says upon this last topic.

"That no others come into that love but those who come to the Lord, is, because monogamical marriages, which are of one man with one wife, correspond to the marriage of the Lord and the church, and because the origin of these marriages is from the marriage of good and truth, on which see above, n. 60 and 62. That it follows from this origin and that correspondence, that love truly conjugal is from the Lord, and to those who come directly to Him, cannot be fully confirmed unless these two arcana be specifically treated of, as shall be done in the chapters which immediately follow, one of which will be on the origin of conjugal love from the marriage of good and truth, and the other on the marriage of the Lord and the church, and on its correspondence. That it hence follows that conjugal love is with man according to the state of the church with him, will be also seen in those chapters.

That no others can be in love truly conjugal, but they who receive it from the Lord, who are those that come directly to Him, and live the life of the church from Him—

self, is, because this love, considered in its origin and its correspondence, is heavenly, spiritual, holy, pure, and clean, above every love which is with the angels of heaven and the men of the church, as above, n. 64 ; and these its attributes cannot be given but to those who are conjoined to the Lord, and from Himself consociated with the angels of heaven.

That they come into this love, and can be in it, who love the truths of the church, and do its goods, is, because no others are received of the Lord ; for these are in conjunction with Himself, and thence can be held in that love from Himself. There are two things which make the church and thence heaven in man—truth of faith and good of life ; truth of faith makes the Lord's presence, and good of life according to truths of faith makes conjunction with Himself, and thereby the church and heaven. The truth of faith makes the Lord's presence, because it is of light ; spiritual light is nothing else ; and the good of life makes conjunction, because it is of heat ; spiritual heat is nothing else, for it is love, and good of life is of love ; and it is known that all light, even that of winter, makes presence, and that heat united to light makes conjunction ; for gardens and shrubberies appear in all light, but they do not flower and fructify, unless when heat conjoins itself to light. From these things the conclusion is obvious, that they are not gifted by the Lord with love truly conjugal, who merely know the truths of the church, but who know them and do its goods.

The third class, which includes by far the largest part of Swedenborg's theological works, comprises those which unfold the spiritual sense of the Sacred Scriptures. The titles to these works indicate their contents. 1. *Arcana Cælestia* ; or Heavenly Mys-

teries contained in the Sacred Scriptures, or Word of the Lord, manifested and laid open : beginning with the Book of Genesis. Interspersed with Relations of Wonderful Things seen in the World of Spirits and in the Heaven of Angels. Twelve volumes octavo. First published at London, in Latin, in eight volumes, from the year 1749 to 1758. A copious index to the above was found among the author's manuscripts, which has been published.

The other works expository of the Sacred Scriptures, and included in the above class, are the following :

2. *The Apocalypse Revealed* : wherein are disclosed the Arcana therein foretold, which have hitherto remained concealed. In 2 vols. 8vo. (*Apocalypsis Revelata, &c.*, Amsterdam, 1764, 4to.)

3. *The Apocalypse Explained* (*Apocalypsis Explicata*) according to the spiritual sense : wherein are revealed the arcana which are predicted therein, and which have hitherto been concealed. To which is added, *A Summary Exposition* of the Internal Sense of the Prophetical Books of the Old Testament, and of the Psalms of David, with a twofold Index. In 6 vols. 8vo. This work was not published until after Swedenborg's death.

The Arcana Cœlestia treats of the internal sense in a series, of the books of Genesis and Exodus :



in the course of which a great portion of the remaining parts of Scripture is more or less fully explained. We give a short extract from the introductory chapter of this work.

“That the Word of the Old Testament contains the arcana of heaven, and that all and every thing therein regards the Lord, his heaven, the church, faith, and the things which are of faith, no mortal derives from the letter ; for from the letter or literal sense, no one sees any thing else than that they regard in general the externals of the Jewish Church ; when yet there are internal things throughout, which are nowhere manifest in the externals, except a very few which the Lord revealed and explained to the apostles ; as that sacrifices signify the Lord ; that the land of Canaan and Jerusalem signify heaven ; whence it is called the heavenly Canaan and Jerusalem ; in like manner Paradise..

“But that things all and each, yea the most particular, even to the smallest jot, signify and involve spiritual and celestial things, the Christian world is hitherto profoundly ignorant ; wherefore also it little regards the Old Testament. This truth, however, might appear plain from this single circumstance, that the Word, being of the Lord and from the Lord, could not possibly have any existence, unless interiorly it contained such things as are of heaven, of the church, and of faith ; otherwise it could not be called the Word of the Lord, nor be said to have any life in it ; for whence is the life, but from those things which are of life ? that is, except from hence, that all and singular things have relation to the Lord, who is most real and essential life ? Wherefore whatsoever does not interiorly regard the Lord, does not live ; yea, whatsoever expression in the Word does not involve Him, or in its measure relate to Him, is not divine.

“Without such a life, the Word, as to the letter

is dead ; for it is with the Word as with man, who, as is known in the Christian world, is external and internal ; the external man separated from the internal is the body, and thus dead ; but the internal is that which lives, and gives to the external to live ; the internal man is the soul : thus the Word, as to the letter alone, is like a body without a soul.

*never* "It is impossible to see from the sense of the letter only, when the mind abides therein, that it contains such things ; as in these first chapters of Genesis, from the sense of the letter nothing else is known than that it is treated of the creation of the world, and of the garden of Eden, which is called Paradise, and also of Adam as the first created man. Who supposes any thing else ? But that they contain arcana, which were heretofore revealed, will sufficiently appear from the following pages, and indeed that the first chapter of Genesis, in its internal sense, treats of the NEW CREATION of man, or of his REGENERATION, in general, and of the Most Ancient Church in particular ; and this in such a manner, that there is not a single syllable which does not represent, signify, and involve it."

In the *Apocalypse Revealed* the author unfolds the internal sense of the Revelation, a book which has hitherto been regarded as one of the most dark and mysterious in the Sacred Volume. To convey to the reader a just idea of his mode of interpreting the Word, or of developing its internal sense, would require a longer extract than the limits which we have prescribed to ourselves in this volume will allow. We, however, give one short extract from the last chapter of the *Apocalypse Revealed*.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," signifies, the Apocalypse now opened and explained as to its spiritual sense, where divine truths are revealed in abundance from the Lord, for those who will be in his New Church, which is the New Jerusalem. By a pure river of water of life clear as crystal, is signified the divine truths of the Word in abundance, translucent from its spiritual sense, which is in the light of heaven; the reason why by a river is signified divine truths in abundance, is, because by water, of which a river consists, are signified truths, and by the water of life those truths from the Lord through the Word, as will be seen presently; and by clear as crystal are signified these truths translucent from the spiritual sense, which is in the light of heaven; by that river being seen to proceed out of the throne of God and of the Lamb, is signified that it comes out of heaven from the Lord, for by the throne is signified the Lord as to judgment, and as to government, and as to heaven; by God and the Lamb is here signified, as frequently above, the Lord as to his divinity itself, from whom are all things, and as to his Divine Humanity. That by this river of water of life, are meant in particular, the divine truths now revealed in abundance by the Lord here in the Apocalypse, appears from verses 6, 7, 9, 10, 14, 16, 17, 18, and 19, of this chapter, which treat of the book of this prophecy, and that the things which are written therein are to be kept, until the things that are contained in it were revealed by opening the spiritual sense by reason that they were not understood before; further, the Apocalypse is a Word similar to the prophetic Word of the Old Testament, and in the Apocalypse are now laid open the evils and falses of the church which must be shunned and held in aversion, and the goods and truths of the church which must be done, especially concerning the Lord and concerning eternal life from him; which indeed are taught in the prophets, but

not so plainly as in the the evangelists and in the Apocalypse; and the divine truths concerning the Lord, as being the God of heaven and earth, which then proceed from him, and are received by those who will be in the New Jerusalem, and which are treated of in the Apocalypse, are what are meant in particular by the pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb, as may also appear from the following passages: Jesus said, 'He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water,' John vii. 38. Jesus said, 'Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life,' John iv. 14. 'I will give unto him that is athirst of the fountain of the water of life freely,' Apoc. xxi. 6. xxii. 17. 'And the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters,' Apoc. vii. 17. 'And it shall be in that day, that living waters shall go out from Jerusalem;—And Jehovah shall be king over all the earth; in that day shall there be one Jehovah, and his name one," Zech. xiv. 8, 9; by living waters or waters of life are there signified divine truths from the Lord."

The Apocalypse Explained is a much larger work, containing an exposition of the internal sense, not only of the Revelation, but of many other parts of Scripture. It also treats of various other subjects, having relation to the spiritual sense of the Word. The following is what he says in one place concerning societies in the spiritual world, and the things which appear round about, corresponding to the affections of those there.

"Inasmuch as the universal heaven is distinguished into societies, in like manner the universal hell, and also the universal world of spirits, and the societies are arranged according to the genera and species of affections, and inasmuch as the animals there are appearances of affections, as was just said above, therefore one kind of animal with its species appears in one society, and another in another, and all kinds of animals with their species in the whole together. In the societies of heaven appear the tame and clean animals, in the societies of hell, the savage and unclean beasts, and in the world of spirits, beasts of a mediate character. They have been often seen by me, and it has been given thereby to know the quality of the angels and spirits there; for all in the spiritual world are known from the appearances which are near and about them, and their affections from various things, and also from animals. In the heavens I have seen lambs, sheep, she-goats, so similar to those seen in the world that there is no difference; also turtle doves, pigeons, birds of paradise, and several others of a beautiful form and colour; I have seen likewise various kinds of fish in the waters, but these in the lowest parts of heaven. But in the hells are seen dogs, wolves, foxes, tigers, swine, mice, and several other kinds of savage and unclean beasts, besides venomous serpents of many species, likewise crows, owls and bats. . . . .

Inasmuch as there is such a similitude between the animals appearing in that world and the animals in this world that no difference can be discerned, and the former derive their existence from the affections of the angels of heaven, and from the cupidities of the spirits of hell, it follows that natural affections and cupidities are their souls, and that these being clothed with a body, are, in effigy, animals. But what affection or cupidity is the soul of this or that animal, whether it be beast or wild beast of the earth, whether a bird of day or of the night, whether a fish of limpid or foetid water, does not belong to this

place to expound : they are frequently mentioned in the Word, and have a signification there according to their souls ; what lambs, sheep, rams, kids, she-goats, heifers, oxen, camels, horses, asses, stags, &c., signify, likewise various sorts of fowls, may be seen in the *Arcana Cœlestia*." (n. 1200.)

We give one more extract from the work which we have placed in the *fourth class*, and which is entitled *A Treatise concerning Heaven and Hell, and of the wonderful things therein heard and seen*. (De Coelo et Inferno, &c., London, 1758, 4to.) The reader may form some idea of the nature of this work from the heads of a few of the chapters, which we here introduce. "Concerning Representatives and appearances in Heaven ; Concerning the Garments with which the angels appear clothed ; Concerning the Habitations and Mansions of the Angels ; Concerning Governments in Heaven ; Concerning the State of Peace in Heaven ; That Heaven and Hell are from the Human Race ; Concerning the Rich and Poor in Heaven ; Concerning the Employment of the Angels in Heaven ; What the World of Spirits is ; Concerning the Resuscitation of Man from the Dead, and his Entrance into Life Eternal ; That Man after Death is of a quality agreeable to that of his former Life in the World ; That the Delights of the Life of every one after Death are turned into corresponding Ones ; \*That the Lord

casts no one down into Hell, but that the Spirit casts himself down; What is meant by Infernal Fire, and what by Gnashing of Teeth." These are a few of the subjects treated of in this volume. The following extract is from the chapter Concerning the Employments of the Angels in Heaven.

"All things in the heavens are instituted according to divine order, which is every where guarded by administrations executed by the angels; by the wiser, those things which are of the general good or use, by the less wise, those which are of a particular, and so forth: they are subordinate, just as in divine order uses are subordinate. Hence also dignity is adjoined to every employment, according to the dignity of the use; but still an angel does not claim dignity to himself, but gives all to use; and because use is the good which he performs, and all good is from the Lord, therefore he gives all to the Lord. Wherefore, he who thinks of honors for himself and thence for use, and not for use and thence for himself, cannot perform any office in heaven, because he looks backward from the Lord, regarding himself in the first place, and use in the second. When use is mentioned, the Lord also is understood, because, as was just said above, use is good, and good is from the Lord.

"From these things it may be concluded, what subordinations are in the heavens, viz. that as every one loves, esteems, and honors use, so also he loves, esteems, and honors the person to whom that use is adjoined; and likewise that the person is so far loved, esteemed, and honored, as he does not ascribe the use to himself, but to the Lord; for so far he is wise, and so far the uses which he performs, he performs from good. Spiritual love, esteem and honor, are nothing else than the love, esteem and honor of use in the person, and the honor of the per-

son is from the use, and not of the use from the person. He, also, who regards men from spiritual truth, regards them no otherwise ; for he sees one man like to another, whether he be in great dignity or in little, but a difference only in wisdom, and wisdom is to love use, thus the good of a fellow-citizen, of a society, of the country, and of the church. In this also consists love to the Lord, because all good, which is the good of use, is from the Lord ; and also love towards the neighbor, because the neighbor is the good which is to be loved in a fellow-citizen, in a society, in the country, and in the church, and which is to be performed towards them.

“ All the societies in the heavens are distinct according to uses, since they are distinct according to goods, and goods are goods in act, or goods of charity, which are uses. There are societies, whose employments are to take care of infants ; there are other societies, whose employments are to instruct and educate them as they grow up ; there are others, who in like manner instruct and educate boys and girls, who are of a good disposition from education in the world, and come thence into heaven ; there are others, who teach the simple good from the Christian world, and lead them into the way to heaven ; there are others, who in like manner teach and lead the various nations ; there are others, who defend novitiate spirits, who are those who come recently from the world, from infestations occasioned by evil spirits ; there are some, also, who are present to those who are in the lower earth ; and also some who are present to those who are in the hells, and restrain them from tormenting each other beyond the prescribed limits ; there are also some who are present to those who are raised from the dead. In general, the angels of every society are sent to men, that they may guard them, and withdraw them from evil affections, and thence thoughts, and inspire them with good affections, so far as they receive them from freedom, by which also they rule the deeds or works of men, removing, as far as it is



possible, evil intentions. The angels, when they are with men, as it were dwell in their affections, and are near a man, so far as he is in good from truths, but are more remote in proportion as his life is distant from good. But all these employments of the angels are employments of the Lord by the angels, for the angels perform them, not from themselves, but from the Lord. Hence it is, that by angels, in the Word, in its internal sense, are not understood angels, but something of the Lord; and hence it is that angels, in the Word, are called gods.

“These employments of the angels are their general employments, but every one has his particular charge; for every general use is composed of innumerable ones, which are called mediate, administering, subservient uses; all and each are co-ordinated and sub-ordinated according to divine order, and, taken together, make and perfect the general use, which is the general good.

“Ecclesiastical affairs are under the charge of those in heaven, who, in the world, loved the Word, and from desire investigated the truths there, not for the sake of honor or gain, but for the sake of use of life, both for themselves and others. These, according to the love and desire of use, are there in illustration, and in the light of wisdom, into which also they come from the Word in the heavens, which is not natural as in the world, but spiritual. These perform the office of preachers, and there according to divine order, those are in a superior place, who, from illustration, excel others in wisdom. Civil affairs are given in charge to those, who, in the world, loved their country and its general good in preference to their own, and have done what is just and right from the love of what is just and right; as far as these, from the desire of love, investigated the laws of what is just, and have thence become intelligent, so far they are in the faculty of administering offices in heaven, which also they administer in that place or degree in which their intelligence is, which also is then in an equal degree with the love of

use for the general good. Moreover, in heaven there are so many offices and so many administrations, and also so many employments, that they cannot be enumerated on account of their abundance; in the world there are respectively few; all, how many soever there be, are in the delight of their work and labor from the love of use, and no one from the love of self or of gain; nor has any one the love of gain on account of life, because all the necessities of life are given to them gratuitously; they are housed gratuitously, they are clothed gratuitously, and they are fed gratuitously: from which it is evident, that those who have loved themselves and the world more than use, have not any lot in heaven; for every one's own love or own affection remains with him after his life in the world, nor is it extirpated to eternity.

"Every one in heaven is in his work according to correspondence, and the correspondence is not with the work, but with the use of every work, and there is a correspondence of all things. He in heaven, who is in an employment or work corresponding to his use, is in a state of life altogether similar to that in which he was in the world; for what is spiritual and what is natural act in unity by correspondences, yet with this difference, that he is in more interior delight, because in spiritual life, which is more interior life, and hence more receptive of heavenly blessedness." (n. 389, to 395.)

Throughout his theological works, Swedenborg insists that happiness is not compatible with idleness or inaction either in the natural or in the spiritual world: but that men everywhere, in order to be happy, must strive to be useful *from a right motive*, or from a genuine love of use. He says that

"All the delights of heaven are conjoined with and are

in uses, because uses are, the goods of love and charity in which the angels are; wherefore every one has such delights as the uses are, and likewise in such a degree as is the affection of use. That all the delights of heaven are delights of use, may be manifest from comparison with the five senses of the body appertaining to man. There is given to every sense a delight according to its use; to the sight its delight, to the hearing, to the smell, to the taste, and to the touch, their delights; to the sight, the delight from beauty and forms, to the hearing that from harmonies, to the smell that from odors, to the taste that from savors. The uses which each of them perform are known to those who attend to such things, and more fully to those who are acquainted with correspondences. That the sight has such delight, is from the use which it affords to the understanding and to the will, by hearkening; that the smell has such delight is from the use which it affords to the brain and also to the lungs; that the taste has such delight is from the use which it affords to the stomach, and then to the whole body, by nourishing it; conjugal delight, which is a purer and more exquisite delight of touch, is more excellent than all those, on account of its use, which is the procreation of the human race, and thence of the angels of heaven. These delights are in those sensories from an influx of heaven, where every delight is of use and according to use." H. & H. (n. 402.)

The following short extract from Heaven and Hell n. 403. contains his doctrine upon the subject of use, or of active employment in the spiritual world.

"Some spirits, from an opinion conceived in the world believed that heavenly happiness consisted in an idle life, in which they would be served by others; but they were told that happiness in no one case consists in this, that they rest from employment, and have happiness thence;

thus every one would wish to have the happiness of others for himself, and when every one would wish for it, no one would have it. Such a life would not be active but idle, in which the faculties would become torpid; when yet it may be known to all, that without active life there can be no happiness of life, and that cessation from employment is only for the sake of recreation, that one may return with greater alacrity to the activity of his life. Then it was shown by many things, that angelic life consists in performing the goods of charity, which are uses, and that all the happiness of the angels is in use, from use, and according to use. To those who had an idea that heavenly joy consisted in living a life of indolence, and in breathing eternal joy without employment, it was given to perceive, in order to make them ashamed, what such a life is; and it was perceived that it was very sad, and that all joy thus perishing, after a short time they would loathe and nauseate it." (n. 408.)

We have thus given a few brief extracts from some of the principal Theological works of Swedenborg, as being probably the best method of conveying to the reader a general idea of these writings. But every one will perceive that this method is a very imperfect one. It is very much like presenting a few detached stones as specimens of a well built temple: for every one knows how much of the beauty or worth of any passage is lost, when it is taken out of its original and proper connection, and presented entirely alone. But so much of the life-time of Swedenborg was occupied with theological studies, and so large a portion of the celebrity he has acquired

has been won for him by his theological writings, that we could not take less notice of these works than we have ; and to have devoted more room to an examination of them, would have been inconsistent with the plan we had in view on commencing this volume.

## CHAPTER V.

TESTIMONY TO THE REALITY OF SWEDENBORG'S  
INTERCOURSE WITH THE SPIRITUAL WORLD.

VERY little importance is attached, by members of the New Church, to the external evidences of Swedenborg's intercourse with the spiritual world. Being satisfied, from the truths contained in his writings, of his almost constant presence in the spiritual world for the thirty last years of his life, no external evidence can add at all to their belief in its reality. But with those who are unacquainted with his writings, these external evidences may in some cases be instrumental in producing a kind of belief favourable to their future progress towards the genuine truths of the New Church. It is, however, to be remarked that Swedenborg never attempted to convince any one of the truth of his doctrines, or the certainty of his intercourse with the spiritual world, by testimonies such as we are about to relate, although he had it in his power constantly and daily to do so ; but these testimonies were sought by others. He was ever ready to communicate freely to those who were disposed from proper

motives to inquire of him concerning their departed relatives and friends.

We here introduce the relation which passed between Swedenborg and the Swedish Queen Louisa Ulrica, wife of King Adolphus Frederic, and sister of Frederic the Great of Prussia. In a work entitled 'Original Anecdotes of Frederick the Great King of Prussia,' by M. Dieudonne Thiebault, Professor of Belles Lettres in the Royal Academy of Berlin, there is the following anecdote :

'I know not,' says M. Thiebault, 'on what occasion it was, that conversing one day with the Queen on the subject of the celebrated visionary, Swedenborg, we (the members of the academy) expressed a desire, particularly M. Merian and myself, to know what opinion was entertained of him in Sweden. The Queen, after having alluded to some anecdotes relative to Swedenborg's interviews with the spiritual world, replied that though she was but little disposed to believe in such seeming miracles, she nevertheless had been willing to put the power of M. Swedenborg with whom she was acquainted to the proof;' 'that M. Swedenborg having come one evening to her court, she had taken him aside, and begged him to inform himself of her deceased brother, the Prince Royal of Prussia, what he said to her at the moment of her taking leave of him for the Court of Stockholm. She added, that

what she had said was of a nature to render it impossible that the Prince could have repeated it to any one, nor had it ever escaped her own lips.' At their subsequent interview, 'the Queen,' says M. Thiebault, 'said that Swedenborg addressed her as follows: "You took, madam, your last leave of the Prince of Prussia, your late august brother, at Charlottenburg, on such a day, and at such an hour of the afternoon; as you were passing afterwards through the long gallery, in the castle of Charlottenburg, you met him again; he then took you by the hand, and led you to such a window, where you could not be overheard, and then said to you these words ——." 'The Queen, says M. Thiebault, 'did not repeat the words, but she protested to us they were the very same her brother had pronounced, and that she retained the most perfect recollection of them. She added, that she nearly fainted at the shock she experienced; and she called on M. de Schwerin to answer for the truth of what she had said, who, in his laconic style, contented himself with saying, "All you have said madam is perfectly true—at least as far as I am concerned." M. Thiebault continues, 'I ought to add, that though the Queen laid great stress on the truth of her recital, she professed herself at the same time incredulous to Swedenborg's supposed conference with the dead.' "A



thousand events," said she, "appear inexplicable and supernatural to us who know only the immediate consequences of them ; and men of quick parts, who are never so well pleased as when they exhibit something wonderful, take an advantage of this to gain an extraordinary reputation. M. Swedenborg was a man of learning, and some talent in this way ; but I cannot imagine by what means he obtained the knowledge of what had been communicated to no one. However, I have no faith in his having had a conference with my brother." M. Thiebault states that the Queen, as well as her brother Frederic the Great, were professed atheists : this accounts for her incredulity, but seems, at the same time, to establish more fully the truth of Swedenborg's interview with her brother.

In a work entitled 'Die Theory der Geister-Kunde,' by a Dr. Stilling, printed at Nuremberg in 1808, may be found the following well authenticated narrative, a little abridged :

About the year 1770, there was a merchant in Elberfeld, with whom I lived seven years in the most intimate friendship. He was much attached to mystical writings ; but was a man of good sense, and one who would not tell a wilful untruth for all the world. He travelled on business to Amsterdam, where, at that time, Swedenborg was. Having heard and

read a great deal of this extraordinary man, he went to see him. He found a very venerable and friendly looking old gentleman, who received him politely: when the following dialogue took place.' After some preparatory remarks, the *Merchant* said, "I think you will not be displeased with a sincere friend of truth, if he desires an irrefutable proof that you really have communication with the spiritual world." *Swedenborg*. "It would indeed be very wrong, if I were displeased: but I believe I have given already proofs enough, which cannot be refuted." *M*. "Do you mean those respecting the Queen, the fire at Stockholm, and the mislaid receipt?" *S*. "Yes, I do; and they are true." *M*. "May I be so free as to ask for a proof of the same kind?" *S*. "Why not? with all my heart." *M*. "I had a friend, a student of divinity, at Duysburg: a little before his decease we had an important conversation together: now could you learn from him what was the subject of it?" *S*. "We will see:—come to me again in a day or two: I will see if I can find your friend." The merchant returned accordingly; when *Swedenborg* met him with a smile, and said, "I have spoken with your friend: the subject of your discourse was the final restoration of all things." *Swedenborg* then repeated to the merchant, word for word, what he and his deceased friend had main-

tained. 'My friend,' says Dr. Stilling 'turned pale ; for this proof was irresistible. Perfectly convinced, my friend left the extraordinary man, and travelled back again to Elberfeld.'

Mr. Springer, the Swedish consul, resident at London, a gentleman of the utmost veracity, makes the following statement :

'All that he (Swedenborg) has related to me respecting my deceased acquaintances, both friends and enemies, and the secrets that were between us, almost surpasses belief. He explained to me in what manner the peace was concluded between Sweden and the king of Prussia; and he praised my conduct on that occasion : he even told me who were the three great personages of whom I made use in that affair ; which, nevertheless, was an entire secret between them and me. I asked him how he could be informed of such particulars, and who had discovered them to him. He answered, "Who informed me of your affair with count Ekelblad? You cannot deny the truth of what I have told you. Continue," he added, "to deserve his reproaches : turn not aside, either for riches or honors, from the path of rectitude, but, on the contrary, keep steadily in it, as you have done ; and you will prosper.'"

Mr. Noble, in his 'Appeal,' gives an anecdote which has never before been published ; 'which,'

says Mr. Noble, 'I take from a memorandum of the late Mr. Provo, a medical gentleman of the most respectable character, as many now living, beside myself, can testify. Swedenborg's *Arcana Cœlestia* was printed between the years 1748 and 1756, at the office of Mr. Hart, in Popping's Court, Fleet Street ; to whom, from the acquaintance thus commenced, Swedenborg became considerably attached, insomuch that, when in London, he often went to spend the evening at his house. Mr. Hart, the son of the former, told Mr. Provo about the year 1779, that he looked upon Swedenborg as an extraordinary man, for the following reason : Mr. Hart, the father, died in London, while Swedenborg was abroad ; who, on his return, went to Mr. Hart's house. After being let in at the street-door, he was told that his old friend was dead : to which he instantly replied, "I know that very well ; for I saw him in the spiritual world while I was in Holland, at such a time [near the time of his death or soon after] ; also whilst coming over in the packet to England. He is not now in heaven," he continued, "but is coming round and in a good way to do well." This much surprised the widow and son ; for they knew that he was just come over ; and, as they assured Mr. Provo, that "he was of such a nature, that he could impose on no one ; that he always spoke the truth in every little

matter, and would not have made any evasion, though his life had been at stake.”

The following statement of Swedenborg's foreknowledge of what was afterwards to take place, was made by Mr. Springer, alluded to above: ‘Fifteen years ago (dated from 1782) Swedenborg was leaving London for Sweden, and begged of me [as Swedish consul] to engage his passage with a good captain. I agreed with one named Dixon. When the captain came to fetch him on board, I took leave of him and wished him a good voyage; then turning to the captain, I asked if he had laid in a stock of good provisions; to which he answered that he had, as much as was necessary. On this Swedenborg interposed, and said, “My friend, we shall not have occasion for much; for, by the help of God, on this day week, at two o'clock, we shall enter the harbor of Stockholm.” Which assertion, captain Dixon informed me on his return, was exactly fulfilled.’

Another instance of similar knowledge is related by Mr. Robsam, a Director in the Bank of Stockholm:

‘I met him,’ says Mr. R. ‘in his carriage, as he was setting off on his journey to London the last time but one. I asked him how he could venture on such a voyage at the age of eighty years. “Do

you think," I added, "I shall see you any more?" "Do not make yourself uneasy, my friend," he replied: "if you live we shall see one another again: for I have another of these journeys to make after the present." He returned accordingly. The last time of his leaving Sweden he came to see me the day he was setting off. I again asked him if we should see one another any more. He answered, with a tender and affecting air, "I do not know whether I shall return: but I am assured that I shall not die till I have finished the printing of my work entitled *True Christian Religion*, which is the object of my journey. But if we do not see each other any more in this lower world, we shall meet in the presence of the Lord, if we have kept his commandments." He did, accordingly, finish the printing of his last work here mentioned, at Amsterdam, and he died at London not very long afterwards.

It is generally known that Swedenborg foretold the day of his departure from the natural to the spiritual world. We shall presently introduce the affidavit of persons with whom he boarded immediately previous to the termination of his natural life, in which it is declared that he told one of them on what day he should die a month before it happened. But we here introduce a document showing that Swedenborg also foretold the time of his death to

the celebrated methodist minister, John Wesley. Mr. Wesley was, at one time, very much inclined to embrace the doctrines of the New Church ; and it is very remarkable that, after his understanding was convinced of Swedenborg's supernatural knowledge, he should appear in the ranks of his persecutors. Mr. Noble, in his Appeal, after giving an account of Wesley's favorable opinion, at one time, of Swedenborg's writings, and of his subsequently rejecting them and joining Mathesius (a Swedish clergyman in London,) in representing Swedenborg as a madman, says :

‘ But I am providentially enabled, by some documents which have recently come into my hands, to trace the progress of Mr. Wesley's mind in regard to Swedenborg, in such a manner, as completely to neutralize his authority in the unfavourable conclusion which he at last adopted : for, I am enabled to show, that, in that conclusion, Mr. Wesley stands in direct opposition to Mr. Wesley himself ; and that his first judgment was formed upon far better evidence than his last. It appears certain, that Mr. Wesley was at one time inclined to receive Swedenborg's testimony in the fullest manner ; and this *because he had had indubitable experience of his supernatural knowledge.*

‘ Among Mr. Wesley's preachers, in the year 1772,

was the late Mr. Smith, a man of great piety and integrity, who afterwards became one of the first ministers in our church. Having heard a curious anecdote, said to rest on his authority, I wrote to Mr. J. I. Hawkins, the well-known engineer, who had been intimately acquainted with Mr. Smith, to request an exact account of it. The following (a little abbreviated) is his answer : it is dated February 6th, 1826.

“ Dear Sir,—In answer to your inquiries, I am able to state, that I have a clear recollection of having repeatedly heard the Rev. Samuel Smith say, about the year 1787 or 1788, that in the latter end of February, 1772, he with some other preachers, was in attendance upon the Rev. John Wesley, taking instructions and assisting him in the preparations for his great circuit, which Mr. Wesley was about to commence : that while thus in attendance, a letter came to Mr. Wesley, which he perused with evident astonishment ; that, after a pause he read the letter to the company, and that it was couched in nearly the following words : [the letter was most probably in Latin ; but Mr. Wesley, no doubt, would read it in English.]

‘ *Great Bath Street, Cold Bath Fields, Feb: —, 1772.* Sir: I have been informed, in the world of spirits; that you have a strong desire to converse with me ; I shall be happy to see you if you will



favor me with a visit. I am, sir, your humble servant,  
EMAN. SWEDENBORG.'

"Mr. Wesley frankly acknowledged to the company, that he had been very strongly impressed with a desire to see and converse with Swedenborg, and that he had never mentioned that desire to any one.

"Mr. Wesley wrote for answer, that he was then closely occupied in preparing for a six months' journey, but would do himself the pleasure of waiting upon Mr. Swedenborg soon after his return to London.

"Mr. Smith further informed me, that he afterwards learned from very good authority, that Swedenborg wrote in reply, that the visit proposed by Mr. Wesley would be too late, as he, Swedenborg, should go into the world of spirits on the 29th day of the next month, never more to return.

"Mr. Wesley went the circuit, and on his return to London, [if not, as is most probable, before,] was informed of the fact, that Swedenborg had departed this life on the 29th of March preceding.

"This extraordinary correspondence induced Mr. Smith to examine the writings of Swedenborg; and the result was, a firm conviction of the rationality and truth of the heavenly doctrines promulgated in these invaluable writings, which doctrines he zealously labored to disseminate during the remainder of his natural life.

"That Mr. Smith was a man of undoubted veracity, can be testified by several persons now living, besides myself; the fact, therefore, that such a correspondence did take place between the Hon. Emanuel Swedenborg and the Rev. John Wesley, is established upon the best authority.

"On referring to Mr. Wesley's printed journal it may be seen that he left London on the 1st of March, in the year 1772; reached Bristol on the 3d, Worcester on the 14th, and Chester on the 29th, which was the day of Swedenborg's final departure from this world. Mr. Wesley, in continuing his circuit, visited Liverpool, and various towns in the north of England, and in Scotland, returning through Northumberland and Durham to Yorkshire, and thence through Derbyshire, Staffordshire, and Shropshire, to Wales; thence to Bristol, Salisbury, Winchester, and Portsmouth, to London, where he arrived on the 10th of October, in the same year, having been absent rather more than six months.

"I feel it my duty to accede to your request and allow my name to appear as your immediate voucher I remain, dear sir, your's, very sincerely,

J. I. HAWKINS."

'To this I can add, that the Rev. M. Sibley has assured me that he has heard Mr. Smith relate the above anecdote; and that he could mention, if ne-

cessary, several other persons still living who must have heard it too. He also, fully supports Mr. Hawkins's statement in regard to Mr. Smith's veracity. Thus it is impossible to doubt that Mr. Smith affirmed it ; and it is difficult to suppose that he could either wilfully or unintentionally misrepresent an incident which must have impressed him so strongly, and of which the consequent change of his sentiments formed a collateral evidence.'

It is difficult to view the power or gift of fore-knowing events otherwise than miraculous. Yet in the case of Swedenborg that power seemed the natural consequence of the elevation of his mind into the spiritual world, and into the region of causes. The following extract concerning the last judgment, which took place in 1757, is found in Swedenborg's Diary under date of February 13th, 1748. 'There has often been presented to me in vision 57, or 1757. The numbers were written ; but what is meant by them, I do not fully understand.' Other events were doubtless more readily revealed to him than the above concerning the last judgment ; for concerning that event it is written, 'Of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.' But the above document is a testimony of the tendency of his

mind towards a reception of a knowledge of things to come.

The following letter of the celebrated Professor Kant, the German Philosopher, was lately brought forward by Dr. Tafel, of Germany, with other documents, to prove the intercourse of Swedenborg with the spiritual world. It is dated 10th August, 1758, and addressed to a lady of quality, Charlotte de Knoblock, afterwards widow of Lieutenant General de Klingsporn. Kant highly esteemed this lady, who was remarkable for her thirst after knowledge. It appears that she asked his opinion concerning Swedenborg and his writings. The letter is as follows :

"I would not have deprived myself so long of the honor and pleasure of obeying the request of a lady, who is the ornament of her sex, in communicating the desired information, if I had not deemed it necessary previously to inform myself thoroughly concerning the subject of your request. Permit me, gracious lady, to justify my proceedings in this matter, inasmuch as it might appear that an erroneous opinion has induced me to credit the various relations concerning it without careful examination. I am not aware that any body has ever perceived in me an inclination to the marvellous, or a weakness approaching to credulity. So much is certain, that notwithstanding all the narrations of apparitions, and visions concerning the spiritual world, of which a great number of the most probable are known to me, I have always considered it to be most in agreement with the rule of sound reason to incline to the negative side ; not as if I

had imagined such a case to be impossible, although we know but very little concerning the nature of a spirit, but because the instances are not in general sufficiently proved. There arise, moreover, from the incomprehensibility and inutility of this sort of phenomena, too many difficulties; and there are, on the other hand, so many proofs of deception, that I have never considered it necessary to suffer fear or dread to come upon me, either in the cemeteries of the dead, or in the darkness of night. This is the position in which my mind stood for a long time, until the accounts of Swedenborg came to my notice.

"These accounts I received from a Danish officer, who was formerly my friend, and attended my lectures; and who, at the table of the Austrian ambassador, Dietrichstein, at Copenhagen, together with several other guests, read a letter which the ambassador had lately received from Baron de Lutzow, the Mecklenburg ambassador at Stockholm; in which he says, that he, in company with the Dutch ambassador, was present, at the Queen of Sweden's residence, at the extraordinary transaction respecting M. de Swedenborg, which your ladyship will undoubtedly have heard. The authenticity thus given to the account surprised me. For it can scarcely be believed, that one ambassador should communicate a piece of information to another for public use, which related to the Queen of the court where he resided, and which he himself, together with a splendid company, had the opportunity of witnessing, if it were not true. Now in order not to reject blindfold the prejudice against apparitions and visions by a new prejudice, I found it desirable to inform myself as to the particulars of this surprising transaction. I accordingly wrote to the officer I have mentioned at Copenhagen, and made various inquiries respecting it. He answered that he had again had an interview concerning it with the Count Dietrichstein; that the affair had really taken place in the manner described; and that professor Schlegel also had declared

to him, that it could by no means be doubted. He advised me, as he was then going to the army under general St. Germain, to write to Swedenborg himself, in order to ascertain the particular circumstances of the extraordinary case. I then wrote to this singular man, and the letter was delivered to him, at Stockholm, by an English merchant. I was informed that Swedenborg politely received the letter, and promised to answer it. But the answer was omitted. In the mean time I made the acquaintance of an English gentleman who spent the last summer at this place, whom, relying on the friendship we had formed, I commissioned, as he was going to Stockholm, to make particular inquiries respecting the miraculous gift which M. de Swedenborg is said to possess. In his first letter, he states, that the most respectable people in Stockholm declare, that the singular transaction alluded to had happened in the manner you have heard described. He had not then had an interview with Swedenborg, but hoped soon to embrace the opportunity; although he found it difficult to persuade himself that all could be true which the most reasonable persons of the city asserted, respecting his communication with the spiritual world. But his succeeding letters were quite of a different purport. He had not only spoken with Swedenborg, but had also visited him at his house; and he is now in the greatest astonishment respecting such a remarkable case. Swedenborg is a reasonable, polite, and open-hearted man: he also is a man of learning; and my friend has promised to send me some of his writings in a short time. He told this gentleman, without reserve, that God had accorded to him the remarkable gift of communicating with departed souls at his pleasure. In proof of this he appealed to certain known facts. As he was reminded of my letter, he said that he was aware he had received it, and that he would already have answered it, had he not intended to make the whole of this singular affair public to the

eyes of the world. He should proceed to London in the month of May this year, where he would publish a book, in which the answer to my letter, as to every point, might be met with.

‘In order, gracious lady, to give you two proofs, of which the present existing public is a witness, and the person who related them to me had the opportunity of investigating them at the very place where they occurred, I will narrate to you the two following occurrences.

‘Madame Harteville, the widow of a Dutch envoy at Stockholm, was, some time after the death of her husband, asked by Croon, the goldsmith, for the payment of a set of silver plate, which her husband had ordered to be made by him. The widow was indeed convinced that her deceased husband was too orderly and particular in his affairs, not to have settled and paid the account; however, she could find no receipt to testify the payment. In her trouble, and as the value was considerable, she intreated M. de Swedenborg to pay her a visit. After some apologies, she besought him, if he possessed the gift of being able to speak with departed souls, as every body said he did, to have the kindness to inquire of her departed husband, respecting the demand of payment for the set of silver plate. Swedenborg was very affable, and promised to serve her in this affair. Three days afterwards, the same lady had company, when M. de Swedenborg came, and told her, in his cool manner, that he had spoken with her husband. The debt had been paid seven months before his death, and the receipt had been put in a bureau which was in an upper apartment. The lady replied that this bureau had been cleared out, and that the receipt could not be found amongst any of the papers. Swedenborg returned, that her husband had told him, that if a drawer on the left side of the bureau was pulled out, a board would be observed, which must be pushed away, and then a secret drawer would be discovered, in which he used to keep his secret Dutch cor-

respondence, and in which, also, he had placed the receipt. At this indication, the lady, accompanied by all her friends, went to the upper apartment. They opened the bureau, and proceeded according to Swedenborg's instruction. They found the drawer of which the lady had not known, and in it the papers and receipts were met with, to the very great astonishment of all present.

‘But the following occurrence appears to me to have the greatest weight of proof, and to set the assertion respecting Swedenborg's extraordinary gift out of all possibility of doubt. In the year 1756, when M. de Swedenborg, towards the end of September, on Saturday, at four o'clock, P. M., arrived at Gothenburg from England, Mr. William Castel invited him to his house, together with a party of fifteen persons. About six o'clock M. de Swedenborg went out, and after a short interval, returned to the company quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, at the Sundermalm, (Gothenburg is about fifty miles\* from Stockholm), and that it was spreading very fast. He was restless, and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed, “thank God! the fire is extinguished, the third door from my house.” This news occasioned great commotion through the whole city, and particularly amongst the company in which he was. It was announced to the governor the same evening. On the Sunday morning, Swedenborg was sent for by the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city, and as the governor had thought it worthy of attention, the consternation was

\*German miles; near three hundred English.



considerably increased ; because many were in trouble on account of their friends and property, which might have been involved in the disaster. On the Monday evening a messenger arrived at Gothenburg, who was despatched during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On the Tuesday morning the royal courier arrived at the governor's, with the melancholy-intelligence of the fire, of the loss which it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given immediately after it had ceased, for the fire was extinguished at eight o'clock.

What can be brought forward against the authenticity of this occurrence ? My friend, who wrote this to me, has not only examined the circumstances of this extraordinary case at Stockholm, but also about two months ago, at Gothenburg, where he is acquainted with the most respectable houses, and where he could obtain the most authentic and complete information ; as the greatest part of the inhabitants, who are still alive, were witnesses to the memorable occurrence. I am with profound reverence,  
&c. EMANUEL KANT.

‘Kœnigsburg, Aug. 10, 1756.’

The editors of the Intellectual Repository, who have copied the above letter in that work, make the following remarks :

‘Swedenborg’s omitting to answer, by letter, Professor Kânt’s inquiries of him relating to the above affair, may appear extraordinary. But it is to be observed, that he never, himself, laid any stress upon these miraculous proofs of the truth of his pretensions. If asked respecting them by those who had heard

them from others, he would say that the reports were true ; but he abstained from writing any accounts of them ; and never does he appeal to them, or so much as mention them, in his works. How strong an evidence is this of his elevation of mind ; and of his perfect conviction of the truth of the views he was made the instrument of unfolding, with his own divine appointment to that purpose, as standing in need of no such evidence for their support ! Could it be possible for any of the merely fanatical pretenders to divine communications to appeal to such testimonies of supernatural endowment, how continually would they do so,—how eagerly would they seek to silence objectors by referring to the queens, counts, ambassadors, governors, and university professors, that had been witnesses of their power ! But it is precisely on account of the silencing nature of such evidence, that Swedenborg declines to make use of it. It is a principle in his theology, that nothing which externally compels assent can impart an internal reception of genuine truth, which is the only kind of reception that can do the subject of it any real good : it is to the praise, then, of his consistency, that he never adverts to the external demonstrations, which, under peculiar circumstances, he had occasionally been induced to give, of the reality of his communications with the spiritual world. Yet, this once es-

tablished, the reality of his divine commission is established also. To be able to have intercourse at pleasure with the inhabitants of the eternal world, and with any who have hence departed thither, is obviously an endowment unattainable by any natural means. It can, then, only be enjoyed by the special gift of the Lord. But the Lord, we may be certain, would not remove the barrier, which, for various important reasons, is established between the other world and this, for any merely trivial or natural purpose. He can only, then, have done it in the case of Swedenborg, because, without it, he could not have been qualified to explain the correspondence between spiritual things and natural, which was necessary to the developement of the spiritual sense of the Word; nor to restore the lost knowledge respecting the nature of the life after death, of heaven and hell; both which discoveries were indispensable to the opening of the New Jerusalem dispensation. When, therefore, Swedenborg gave proof that he enjoyed the power of free communication with the spiritual world, he gave proof, at the same time, that he had truly received as he affirmed, a divine commission to promulgate the truths of this dispensation. Yet he forbore to appeal to this overwhelming testimony; because he knew that they whose minds were so closed as to be incapable of believing the truth

through its own inherent light, could not be made to believe it interiorly, and thus permanently, by mere external demonstrations. Doubtless, however, it was of Divine Providence that occasions arose which constrained him to give such demonstrations, and that they were recorded by others: because such things serve for confirmation of the truth, though they are not the proper grounds of its original reception. When presented also upon testimony, and at a distance of time, they lose that compulsive character which they possess when they take place immediately, or nearly so, before our eyes: and thus they may then become useful to draw attention to the truth, which, when known, may convince by its own evidence.'

## CHAPTER VI.

ACCOUNT OF SWEDENBORG GIVEN BY HIS AC-  
QUAINTANCES AND CONTEMPORARIES.

THERE were many distinguished men who became the intimate friends of Swedenborg, after his spiritual sight was opened, in 1743—4. Among these was Dr. Gabriel Andrew Beyer, Professor of Greek Literature, and member of the consistory at Gottenburg. He is the author of an Index to Swedenborg's works.

Dr. Beyer first became acquainted with Swedenborg in 1766. In the course of that year Swedenborg went to Gottenburg to take passage in a vessel that was to sail in a few days for London. During his stay at Gottenburg, Dr. Beyer accidentally fell into his company. Being interested by Swedenborg's conversation, he invited him to dine with him on the following day, in company with Dr. Rosen (a learned clergymen who afterwards embraced the the Doctrines of the New Church.) After dinner, Dr. Beyer requested Swedenborg to give a full account of his doctrines. To this request he readily

complied, and gave a clear and luminous account of the heavenly doctrines of the New Church. He was listened to very attentively, and suffered to proceed without interruption to the conclusion of his discourse; when he had finished, Dr. Beyer requested him to meet him the following day, and to bring with him a paper containing the substance of his discourse, in order that he may consider it more attentively. On the following day Swedenborg came according to his promise, when, taking the paper from his pocket, he trembled and appeared much agitated; and, handing the paper to Dr. Beyer, in the presence of Dr. Rosen, he said, '*Sir, from this day the Lord has introduced you into the society of angels, and you are now surrounded by them.*' They were, as might be expected, much affected by an occasion so extraordinary. Swedenborg then took his leave, and on the following day embarked for England.

Dr. Beyer immediately procured the writings of Swedenborg, and became a full receiver of the doctrines. He suffered some persecution from the clergy on account of his sentiments. On this subject we find a letter addressed to him from Swedenborg, saying, 'I wonder that your suit and controversy still continue at Gottenburg, against which I will urge a complaint at the next Diet, when I shall transmit the Universal Theology of the New Heaven and the

New Church, which will appear in print at the end of June. I will send two copies to each member of the Diet, and request that they may appoint from all the respective orders, an assembly of deputies to give their final decision.' This letter was written from Amsterdam, April 20th, 1771. In 1770, Dr. Beyer drew up a public confession of his belief in the doctrine of the New Church, and sent it to the king, agreeably to the command of his royal Highness. It is an able vindication of the doctrines. We will introduce the concluding part, not as containing any thing very remarkable, but merely to show the style in which he wrote :

'In obedience to your majesty's most gracious command, that I should deliver a full and positive declaration respecting the writings of Swedenborg, I do acknowledge it to be my duty to declare, in all humble confidence, that as far as I have proceeded in their study, and agreeably to the gift granted to me for investigation and judgement, I have found in them nothing but what closely coincides with the words of the Lord himself, and that they shine with a light truly divine. A man as naturally timorous and diffident as I am, could scarcely have ventured to avow these sentiments, had not the Lord, for the honor of his cause, granted me that freedom, and in his mercy drawn forth from me his avowal, by holding

out to me protection against heavy prosecutions, under a singularly gracious and righteous government. The consolation I feel, under these circumstances, is grounded on the sure confidence, that as many of your majesty's faithful subjects as are duly conversant with these writings, and shall come to be graciously examined upon their nature and tendency, will give report upon them, which will be found to agree and harmonize perfectly with this my humble declaration.'

Dr. Beyer was employed thirteen years in completing the Index to Swedenborg's works. He sent it, sheet by sheet, to Amsterdam to be printed; and on the day he sent the last sheet corrected, he became sick, and died a few days after.

One of Swedenborg's intimate friends was Count Hopken, Prime Minister of Sweden. Some idea may be formed of the character of this individual from the following extract from a notice of him by one of his cotemporaries.

"Count Andrew Van Hopken as a public man was acute and prudent; as a private man, amiable and instructive. If in his life time (says his panegyrist) truth and science, the offspring of learning, were dangerous in affairs of policy, they were, however, for him in his private life, innocent companions to whom he had a just claim, as from his infancy he had



gained their confidence. Their friendship for him was the cause of his being chosen a member of several learned societies ; was the cause that he visited the world with reputation ; travelled through Germany, Holland, Flanders, Italy, France, and England. Truth and science travelled and dwelt with him, partook his troubles, and his pleasures ; were his advisers in prosperity, his safeguard in dangers. By their means he commanded veneration from respectable people, esteem from the lower, reputation amongst the enlightened, and mutual confidence from the learned. No wonder then if he loved them, and if they never abandoned him.

“ His learning was great, his pen manly ; many of his most reputable countrymen gave him the title of the Swedish Tacitus. He was, to his last, a defender of *liberty*, and was repugnant to the present government of Sweden, which he always branded with the epithet of absolute. He was one of the institutors of the Swedish Royal Academy of Sciences, and served the academy with his abilities for several years in the quality of its secretary : In private conversation he did not speak idle things, but always to the purpose : He did not write much for the public, but what he wrote is masterly : He was a man of fortune, but without avarice or prodigality : He had dignity in his carriage, and was of a well-favored

aspect, and much beloved by his inferiors. He took leave of his high office ; was some years after recalled by the present king to enter again into the senate ; but seeing the *liberty* of his country in distress, he left willingly this high office, and enjoyed a philosophical tranquillity by the serenity of his temper even to the 9th of March last year, when by an apoplectic stroke, he unexpectedly left us to regret him in the 77th year of his age."

Now this Prime Minister of Sweden was on intimate terms with Swedenborg, as well after as before his illumination ; and the testimony he has left us of his character is therefore valuable. For if Swedenborg had exhibited any of those frailties after his illumination which his enemies have imputed to him, they must have been noticed by Count Hopken, who was acquainted with his whole life. We here add an extract from a letter written by Hopken to a friend, during the latter part of Swedenborg's life. After some preliminary remarks, the writer says :

"I have not only known him (Swedenborg) these *two and forty years*, but have also for some time, daily frequented his company. A man, who like me has long lived in the world, and even in an extensive career of life, may have numerous opportunities of knowing men as to their virtues or vices, their weakness or strength ; and in consequence thereof, I do

not recollect to have ever known any man of more uniformly virtuous character; than Swedenborg, always contented, never fretful or morose, although throughout his life his soul was occupied with sublime thoughts and speculations. He was a true philosopher and lived like one; he labored diligently, lived frugally without sordidness; he travelled frequently, and his travels cost him no more than if he had lived at home. He was gifted with a most happy genius and a fitness for every science, which made him shine in all those he embraced. He was without contradiction probably the most learned man in my country; in his youth a great poet: I have in my possession some remnants of his Latin poetry, which Ovid would not have been ashamed to own. His Latin in his middle age, was an easy, elegant, and ornamental style; in his latter years it was equally clear, but less elegant after he turned his thoughts to spiritual subjects; he was well acquainted with the Hebrew and Greek; an able and profound mathematician; a happy mechanic, of which he gave proof in Norway, where by an easy and simple method, he transported the largest gallies over the high mountains and rocks to a gulf where the Danish fleet was stationed: he was likewise a natural philosopher, yet on the Carthesian principles. He detested metaphysics, as founded on fallacious ideas, because they

transcend our sphere, by means of which theology has been drawn from its simplicity and become artificial and corrupted. He was perfectly conversant with mineralogy, having a long time been assessor in the mineral college, on which science he also published a valuable and classical work, both as to theory and practice, printed at Leipsic in 1734. If he had remained in his office, his merits and talents would have entitled him to the highest dignity; but he preferred ease of mind, and sought happiness in study. In Holland he began to apply himself to anatomy, in which he made singular discoveries, which are preserved somewhere in *Acta Literaria*. I imagine this science and his meditations on the effects of the soul upon our curiously constructed body, did by degrees lead him from the material to the spiritual. He possessed a sound judgment upon all occasions; he saw every thing clearly, and expressed himself well on every subject. The most solid memorials, and best penned, at the diet of 1751, on matters of finance, were presented by him. In one of these he refuted a large work in quarto on the same subject, quoted all the corresponding passages of it, and all this in less than one sheet."

The Rev. Thomas Hartley, Rector of Winwick, in Northamptonshire, England, was on terms of intimacy with Swedenborg during the latter part of

his life. Swedenborg's letter to Dr. Hartley was quoted in a former chapter. In relation to that letter, Dr. Hartley makes the following remarks :

"As the credibility of Swedenborg's [extraordinary dispensation, in respect to his commerce with the invisible world, would receive additions from his private good character, I was accordingly led to call upon him by letter to publish some particulars of himself, for the satisfaction of the public ; which he answered, giving me some account of himself and family ; and the accuracy of his relation was confirmed to me by some that well knew him in his own country, and of the honors with which he was dignified there as a member of the Diet of the equestrian order of nobles, and of the high esteem in which he was held by the royal family in Sweden, as also by the most pious and excellent men of that kingdom.

"Swedenborg was a man of uncommon humility, and so far from affecting to be the head of a sect, that his voluminous writings in divinity continued almost to the end of his life to be anonymous publications ; and I have some reason to think that it was owing to my remonstrance to him on this subject, that he was induced to prefix his name to his last work.

"I saw him in the beginning of his last sickness, and asked him if he was comforted with the society

of angels as before, and he answered that he was : I returned home, about a day's journey from London, and heard soon after that he was near his departure, and expressed his desire to see me ; but some hindrances to the visit happening at that time, I did not embrace the opportunity as I should have done, for those hindrances might have been surmounted. My neglect on this occasion appears to me without excuse, and lies very heavy on my mind to this day."

Dr. Hartley translated into English Swedenborg's treatise 'On the Nature of Influx,' and prefixed a long preface to the work. He also addressed a long letter to the translator of the 'True Christian Religion,' which letter was introduced into the preface of that work. Both the letter and the preface to the treatise on Influx will be found very interesting and useful. He is also the author of the preface to the first edition, in English, of 'the treatise on Heaven and Hell,' which has been justly admired. He was assisted in the translation of the latter work by Mr. William Cookworthy.

: This leads us to notice, from a memoir of Mr. Cookworthy, a paragraph relative to Dr. Hartley, and Swedenborg. Mr. Cookworthy was a native of Plymouth ; he was originally a member of a Society of Friends, rose from an obscure condition in life, and became a respectable and esteemed minister of the

gospel. He was a man of good affections and much beloved. In this memoir it is said :

‘ Dr. Hartley was a man of the same affectionate disposition, and the same enlarged views of religion ; yet from a nervousness of constitution, more inclined to shrink from society and discussion. They corresponded for some time before they were personally acquainted, until the repeated interchange of sentiment had produced such a union of soul, that when they met for the first time, they flew into each other’s arms, as if they had been old acquaintance. Shortly before Swedenborg’s death, they both visited him at his lodgings in Clerkenwell. The interview must have been interesting, but the particulars of it are not recorded, except that it was impossible to avoid noticing the remarkable innocence and simplicity of Swedenborg, and how, on inviting him to dine with them, he politely excused himself, adding, that his dinner was already prepared, which proved to be a simple meal of bread and milk.’

The Rev. Nicholas Collin, late Rector of the Swedish Church in Philadelphia, once visited and conversed with Swedenborg at his house in Stockholm : and in 1801, Mr. Collin published an account of him in the Philadelphia Gazette, a portion of which is here presented. The testimony of this gentleman is the more valuable from the fact that he was not a

receiver of the doctrines of the New Church; but his motive for making the communications he did, is stated in his first article, in these words :

‘Swedenborg’s writings have, for some years, in this country, been objects of curiosity to several persons, and they also have won disciples to his doctrines, either in the whole or in part. From this have arisen frequent and sedulous inquiries on the character and life of this remarkable man. It having been reported that I had conversed with him, and that I had otherwise known for certain several facts concerning him, I have been requested by several persons, some of them living in distant parts, to communicate such information. To gratify them, and also to prevent mistakes that arise in repeating verbal relations, and even in copies of letters, I choose to state what I can impart in print.’

Mr. Collin commences by introducing Swedenborg’s letter to Dr. Hartley : and after making some comments upon the same concerning Swedenborg’s family connexions, particularly his father, he says :

‘Swedenborg is silent on the merits of his youth, which were great. The author of a dissertation on the Royal Society of Sciences at Upsal, published in 1789, mentions him as one of its first and best members, thus: “His letters to the Society while abroad, witness that few can travel so usefully. An indefa-



tigable curiosity, directed to various important objects, is conspicuous in all. Mathematics, astronomy, and mechanics, seem to have been his favorite sciences, and he had already made great progress in these. Every where he became acquainted with the most renowned mathematicians and astronomers, as Flamstead, Delahire, Varignon, &c. This pursuit of knowledge was also united with a constant zeal to benefit his country. No sooner was he informed of some useful discovery, than he was solicitous to render it beneficial to Sweden by sending home models. When a good book was published, he not only gave immediate notice of it, but contrived to procure it for the library of the University.

‘That Swedenborg, on his return, was honored by frequent conversations with Charles XII. may well be believed by all who knew the real character of that king: he was not a mere warrior, but fond of useful sciences, though impeded from their promotion by a long unremitted warfare, which was indeed, after the defeat at Pultowa, a necessary struggle for the independence of his country. He had also acquired some knowledge of mathematics, and used, at leisure hours, to amuse himself and his officers with the solution of problems.

‘Swedenborg asserts with truth, that he was in favor with the royal family, and generally respected

by the first classes. This was due to his learning and excellence of character. The then queen, Louisa Ulrica, sister of Frederic, the celebrated king of Prussia, had extraordinary talents and literary acquisitions. She patronised the arts and sciences in Sweden. Her large and excellent library, which I have seen, employed much of her time. Gustavus, her son, then hereditary prince, afterwards king, was distinguished by his talents and promotion of the sciences, both useful and ornamental. The prelates and others of the clergy, many of whom were his relatives and friends, honored him on the same ground, being themselves scholars and well bred persons. He could therefore assure his friend (Dr. Hartley) that he was in no danger of persecution.

‘In the course of my education at the University of Upsal, I had free access to its excellent library, which, by its own revenue, and by donations, receives continually one or more copies of every interesting new book. There I perused the theological treatises of Swedenborg, published till the year 1765; among them, *Arcana Cœlestia*, *De Cælo et Inferno*, &c. In that year, I went to reside at Stockholm, and continued partly in that city, and partly in its vicinity for near three years. During that time, Swedenborg was a great object of public attention in this metropolis, and his extraordinary character was a fre-

quent topic of discussion. He resided at his house in the southern suburbs, which was in a pleasant situation, neat and convenient, with a spacious garden, and other appendages. There he received company. Not seldom he also appeared in public, and mixed in private societies. Therefore sufficient opportunities were given to make observation on him. I collected much information from several respectable persons, who had conversed with him; which was the more easy, as I lived the whole time as private tutor in the family of Dr. Celsius, a gentleman of distinguished talents, who afterwards became bishop of Scania; he, and many of the eminent persons that frequented his house, knew Swedenborg well.

‘In the summer of 1766, I waited on him at his house; introducing myself, with an apology for the freedom I took; assuring him that it was not in the least from youthful presumption (I was then twenty,) but from a desire of conversing with a character so celebrated. He received me very kindly. It being early in the afternoon, delicate coffee without eatables was served, agreeable to the Swedish custom; he was also, like pensive men in general, fond of this beverage. We conversed for near three hours; principally on the nature of human souls, and their states in the invisible world; discussing the principal theories of psychology by various authors; among them

the celebrated Dr. Wallerius, late professor of Natural Theology at Upsal. He asserted positively, as he often does in his works, that he had intercourse with the spirits of deceased persons. I presumed therefore, to request of him as a great favor, to procure me an interview with my brother, who had departed this life a few months before; a young clergyman officiating in Stockholm, and esteemed for his devotion, erudition and virtue. He answered that God having for wise and good purposes separated the world of spirits from ours, a communication is never granted without cogent reasons; and asked what my motives were? I confessed that I had none besides gratifying brotherly affection, and an ardent wish to explore scenes so sublime and interesting to a serious mind. He replied, that my motives were good; but not sufficient; that if any important spiritual or temporal concern of mine had been the case, he would then have solicited permission. He showed me the garden. It had an agreeable building; a wing of which was a kind of temple, to which he often retired for contemplation; for which its peculiar structure, and dim, religious light were suitable.

‘We parted with mutual satisfaction; and he presented by me, to the said Dr. Celsius, an elegant copy of his *Apocalypsis Revelata*, then lately printed at Amsterdam.

‘I should have improved this personal acquaintance: but Swedenborg went soon afterwards on his last travels; from which he did not return; he died in London, and was buried in the cemetery of the Swedish church.’

Dr. Messiter, an eminent physician in London, was also an intimate friend of Swedenborg. In 1769, he presented, by desire of Swedenborg, some of his works to the Professors of Divinity at Edinburg, Glasgow, and Aberdeen, for the universities at those places. His letters to the professors, and their replies, which are very interesting, may be seen in the *Intellectual Repository*, vol. iii. p. 449, &c. In his letter to Dr. Hamilton, at Edinburg, Dr. Messiter says, ‘there are no parts of mathematical philosophical, or medical knowledge, nay, I believe I might justly say, of human literature, to which he (Swedenborg) is in the least a stranger; yet so totally insensible is he of his own merit, that I am confident he does not know that he has any; and, as himself somewhere says of the angels, he always turns his head away on the slightest encomium.’ Dr. Hamilton in his answer, says, ‘I have seen enough to convince me that the honorable author is a very learned and pious man, qualities that shall ever command my respect.’ The other professors also spoke of Swedenborg with much respect.

Another personal acquaintance of Swedenborg was a General Christian Tuxen, of Elseneur, in Denmark. The following extract from a letter of General Tuxen will be found interesting.

‘As I lived at Elseneur, I also heard several other things concerning him; that he often passed the Sound in his travels to and from Amsterdam and London; and in what manner he had answered his landlord who kept the sign of Charles the Twelfth, who, on asking him how that king fared in the other world, he replied that he retained the same sentiments and conduct in the world of spirits as he did in this world. As also the following anecdote, which I had from a very respectable friend, who was a witness of it, viz, That himself, together with the other officers of the custom-house at Oresound had been invited by the Swedish consul, Mr. Kryger, to dine in the company of Swedenborg, whom many of the first people in town (also particularly invited) wished to see and know. Being all seated at table, and none of them taking the liberty of addressing Swedenborg, who was likewise silent, the Swedish consul thought it incumbent on him to break silence, for which purpose he took occasion, from the death of the Danish king, Christian VI., which happened the preceding year, to inquire of Swedenborg, as he could see and speak with the dead, whether he had

also seen Christian VI. after his decease. To this Swedenborg replied in the affirmative, adding, that when he saw him the first time, he was accompanied by a bishop, or some other prelate, who humbly begged the king's pardon for the many errors into which he had led him by his councils. A son of the said deceased prelate happened to be present at the table. The consul, Mr. Kryger, therefore fearing that Swedenborg might say something further to the disadvantage of the father, interrupted him, saying, Sir, this is his son! Swedenborg replied, it may be, but what I am saying is true. This and other relations induced me a few years afterwards to solicit the Swedish consul, Mr. Rabling, to acquaint me the next time Swedenborg came to Elsenaur; he soon after informed me by means of his nephew, Mr. Beyer, that Swedenborg was then at his house at dinner, together with the captain who brought him over, and desired I would make great haste as the wind proved favorable, and they were on the point of embarking. I made all possible haste, and on entering the house, I addressed the assessor as being an intimate friend of the consul, and came on purpose to have the honor of the acquaintance of so celebrated and learned a man as himself; and I requested his permission to ask him a few questions. To this he civilly and mildly answered: Ask what

you please, I shall answer all in truth. My first question was, whether the relation, reported as having passed between himself and the queen at Stockholm, was true? He answered, tell me in what manner you have heard it related, and I will tell you what part of it is true or otherwise. I replied, that as I saw he was on the point of going on board the vessel, I supposed there was no time to lose, and therefore desired he would have the kindness to relate the affair to me. He consented, and told it to me in the same manner as I had been informed of it before by means of letters from people of credit; adding however the following circumstances: That the senator, count Scheffer, came one day to see him, and asked him whether he would accompany him to court the next day; Swedenborg inquired why he proposed it, as he very well knew he occupied himself with other concerns than going to court. Count Scheffer replied, that the queen a few days before, had received a letter from her sister the duchess of Brunswick, in which she mentioned a censure or criticism she had read in the Gazette of Gottingen on a man at Stockholm, who pretended to speak with the dead; and she wondered much that the queen, in her letters to her, never had mentioned a word on that subject. The queen then inquired of those present, whether it was true that there was such a man,



and whether he was not insane? To this Count Scheffer answered, that he was far from insane, but a sensible and learned man. Upon this, the queen expressed her wish of seeing him: when Count Scheffer said that he was intimately acquainted with him, and would propose it to him. The count accordingly made Swedenborg promise to accompany him to court, which he did. The king and queen being arrived, entered first into conversation with the foreign ambassadors and other principal characters at court, and then approached count Scheffer, who presented Swedenborg. The queen expressed her satisfaction at seeing him, and asked him whether it was true, that he could converse with the deceased; he answered yes. She inquired further, whether it was a science that could be communicated by him to any others? No. What is it then? A gift of God or the Lord. Can you then speak with every one deceased, or only with certain persons? He answered, I can converse with all, whom I have known in this world; also with all royal and princely persons, with all renowned heroes, or great and learned men, whom I have known, either personally, or from their actions or writings; consequently, with all, of whom I could form an idea; for it may be supposed that a person whom I never knew, nor of whom I could form any idea, I neither could nor would wish

to speak with. The queen then asked him, whether he would undertake a commission to her lately deceased brother. He answered, with all my heart. On this he followed the queen with the king and count Scheffer to a window of the apartment, where the queen gave him his commission, to which he promised to bring her an answer. After this he was invited to the royal table, here they put a thousand questions to him, which he answered truly. Some time after, count Scheffer paid him another visit, and asked him whether he had a mind of going to court again, to which he consented. The queen on seeing him, said, do not forget my commission. He answered, it is already done. And when he delivered her his message, she was extremely surprised, and became suddenly indisposed, and after some recollection she said, this no mortal could have told me. On my enquiring whether any person had heard what the queen said when she gave the commission, he answered, I do not know ; yet she did not speak so low but that the king and count Scheffer, if they had attended to it, might have heard it. This may be depended upon, as the late venerable man himself related it to me.

‘In the further course of conversation with him on his system of religion, I took an opportunity of asking him, How a man who was confident that he

was serious in his duty towards God and his neighbor, could be certain, whether he was in the right road to salvation or not ? I was answered, that this was very easy ; and that such a man need only examine himself and his own thoughts according to the ten commandments ; 'as for instance, whether he loves and fears God ; whether he is happy at the welfare of others, and does not envy them ; whether on having received a great injury from others which may have excited him to anger and to meditate revenge, he afterwards changes his sentiments, because God has said that vengeance belongs to him, and so on ; then he may rest assured, that he is on the road to heaven. But when he discovers himself to be actuated by contrary sentiments, on the road to hell. This led me to think of myself as well as others ; and I also asked him, whether he had seen the lately deceased king Frederick V., adding, that although some human frailty or other might be attributed to him, yet I had certain hopes that he was happy. His answer was yes, I have seen him, and I know that he is not only very well off, but all the kings of the house of Oldenborg, who are all associated together. This is not the happy case with our Swedish kings, some of whom are not so well off. This he said in the presence of the consul, and the Swedish captain with whom he sailed. He

added further : In the world of spirits I have not seen any one so splendidly served and waited on as the deceased empress Elizabeth of Russia ; as I expressed much astonishment at this, he continued saying, I could also tell you the reason of it, which few would surmise, viz. That with all her faults she had a good heart, and a certain consideration connected with her neglect or indifference ; which induced her, purposely to postpone signing many edicts and papers that were from time to time presented to her, and for that reason they multiplied to such a degree, that at last she could not examine or peruse them, but was obliged to believe the representations of the ministers, and sign as many as possible ; after which she would retire into her closet, fall on her knees, and beg forgiveness of God if she had, against her will, signed any thing that was wrong. When this conversation was ended, Swedenborg in a friendly and civil manner took leave.

## CHAPTER VII.

CLOSE OF SWEDENBORG'S NATURAL LIFE — HIS  
PERSONAL APPEARANCE, &c—EULOGY BY SAN-  
DEL.

THE only particulars relative to the close of Swedenborg's natural life, on which we can rely, are to be found in an affidavit, made by Mr. and Mrs. Shearsmith, with whom Swedenborg boarded at the time of his death. It is as follows :

'Affidavit taken before the Right Hon. Thomas Wright, then Lord Mayor of the city of London, on the 24th November, 1784, viz. That towards Christmas, 1771, Mr. Swedenborg had a stroke of the palsy, which deprived him of his speech, which he soon recovered, but yet remained very weak and infirm. That towards the end of February, 1772, he declared to Elizabeth Shearsmith (then Reynolds) and to Richard Shearsmith's first wife (then living) that he should die on such a day ; and that the said Elizabeth Shearsmith thinks she can safely affirm on her oath he departed this life exactly on the very day he had foretold, that is, one month after his prediction.

That about a fortnight before his death he received the Lord's Supper from the hands of Mr. Ferelius, a Swedish minister, to whom he earnestly recommended to abide in the truth contained in his writings. That a little while before Mr. Swedenborg's decease he was deprived of his spiritual sight, on which account being brought into very great tribulation, he vehemently cried out, *O my God ! hast thou then wholly forsaken thy servant at last ?* But a few days after he recovered again his spiritual sight, which circumstance appeared to make him completely happy ; that this was the last of his trials. That during his latter days, even as on the former, he retained all his good sense and memory in the most complete manner. That on the Lord's day, 29th March, hearing the clock strike, Mr. Swedenborg asked his landlady and her maid, who were then both sitting by his bedside, what it was o'clock, and on being answered it was 5 o'clock, he replied, *it is well, I thank you, God bless you both*, and then a little moment after he gently gave up the ghost. Moreover, that on the day before and on that of his departure, Mr. Swedenborg received no visits of any friend whatever, and these deponents never heard him either then or before utter any thing that had the least appearance of, or relation to, a recantation.

RICHARD SHEARSMITH,

ELIZABETH SHEARSMITH.

'Sworn 25th Nov. 1785, before me, Thomas Wright, Mayor.

Dr. Hartley, in his last visit to Swedenborg, in company with Dr. Messiter, asked him to declare whether all he had written was strictly true, or whether any part or parts thereof were to be excepted? 'I have written,' answered Swedenborg with a degree of warmth, 'nothing but the truth, as you will have it more and more confirmed hereafter all the days of your life, provided you always keep close to the Lord, and faithfully serve him alone, in shunning evils of all kinds as sins against him, and diligently searching his Word, which from beginning to end bears incontestable testimony to the truth of the doctrines I have delivered to the world.'

Mr. Shearsmith says that Swedenborg was, in stature, about five feet nine inches high, rather thin, and of a brown complexion; that his eyes were of a brown grey, nearly hazel, and rather small; that he was never seen to laugh, but had always a cheerful smile on his countenance.\* He generally wore a dark brown coat and waistcoat, with black velvet breeches, except in the morning, when he had on a long gown; but when full dressed, he wore his

\* In the *CEconomia*, in a part concerning Rational Psychology, he says, that loud laughter has place in men of unoccupied minds (mens) and in such as are possessed by the love of themselves;

clothes all of velvet, with a cocked hat, and a sword in a silver scabbard. He wore spectacles, and whenever he walked out he carried a golden-headed cane.

It was during the latter period of his life that he boarded with Mr. Shearsmith. At that time he seldom took any animal food, but lived principally on milk and vegetables, taking tea, and sometimes coffee ; together with gingerbread, which he would frequently bring home with him, and share with the children. It does not appear that he abstained from the use of animal food from motives that are to be termed strictly conscientious, for nowhere in his writings has he actually condemned the use of it. But he evidently viewed taking the life of animals to be inconsistent with an elevated state of the Church. The truth of this remark may appear from the following passage in the Arcana :

‘Eating the flesh of animals, considered in itself, is somewhat profane ; for the people of the most ancient time never, on any account, ate the flesh of any beast or fowl, but fed solely on grain, especially on bread made of wheat, also on the fruit of trees, on pulse, on milk, and what is produced from milk, as butter, &c. To kill animals and to eat their flesh, was to them unlawful, and seemed as something bestial ; and they were content with the uses and services which they yielded, as appears also from Genesis i.



29, 30; but in succeeding times, when man began to grow fierce as a wild beast, yea, much fiercer; then first they began to kill animals, and to eat their flesh: and whereas man's nature and quality became of such a sort, therefore the killing and eating of animals was permitted, and at this day also is permitted, and so far as a man does it out of conscience, so far it is lawful, for his conscience is formed of those things which he thinks to be true, consequently which he thinks to be lawful; wherefore also to this day no one is by any means condemned for this, that he eats flesh.' n. 1002.

We shall here introduce, in conclusion, some extracts from an eulogy pronounced on his memory, a short time after his death, by a person well acquainted with his private character, but who was unable to view Swedenborg in the light of the New Church. We consider it valuable, as affording better views than we could otherwise obtain, of that kind of estimation in which Swedenborg was held by those who did not profess to believe in his doctrine. As a great portion of the eulogy is occupied with matters which have been before introduced, we shall only quote a part of it.

**'EULOGIUM ON EMANUEL SWEDENBORG: *Pronounced in the Great Hall of the house of Nobles, in the name of the Royal Academy of Sciences***

*of Stockholm, October 7, 1772 : by M. Samuel Sundel, Counsellor of the Royal Board of Mines, Knight of the Polar Star, and Member of the said Academy.*

"Gentlemen ! Permit me to entertain you this day upon a subject which is not of an abstracted or remote nature, but is intended to revive the agreeable remembrance of a man celebrated for his virtues and his knowledge, one of the oldest members of this Academy, and one whom we all knew and loved.

'The sentiments of esteem and friendship with which we all regarded the late M. Emanuel Swedenborg, assure me of the pleasure with which you will listen to me while he is the subject of my discourse : happy should I be, could I answer your expectations, and draw his eulogium in the manner it deserves ! But if there are some countenances, of which, as the painters assure us, it is extremely difficult to give an exact likeness ; how difficult then must it be to delineate that of a vast and sublime genius, who never knew either repose or fatigue ; who, occupied with the sciences the most profound, was long engaged with researches into the secrets of nature, and who, in his latter years, applied all his efforts to unveil the greatest mysteries ; who, to arrive at certain branches of knowledge, opened for himself a way of

his own, without ever straying from sound morals and true piety ; who, being endowed with a strength of faculties truly extraordinary, in the decline of his age, boldly elevated his thoughts still further, and soared to the greatest heights to which the intellectual faculty can arise ; and who finally, has given occasion to form respecting him a multitude of opinions, differing as much from each other as do the minds of the different men by whom they are formed !

‘ When the riches and beauties of nature shine with the greatest brilliancy before our eyes, then it is that we perceive most distinctly the shades which are inseparable from them. On the appearance of a new light, the man of mere curiosity sees nothing but marvels and miracles even in its illusions. The blockhead, on the other hand, turns all into ridicule : in his estimation, acute penetration is subtilty, deep thought is dreaming, abstract meditation is enthusiastic reverie, to quit the beaten track is to go astray, and the investigation of unknown truths, is sheer madness.

‘ In following him, the period of childhood and the exercises of that age cannot detain me long ; for, in him, every thing tended to maturity. A son of bishop Swedberg could not fail to receive a good education according to the custom of the times, and

such as was adapted to form his youth to virtue, to industry, to solid knowledge, and especially to those sciences which were to constitute his chief occupation. Times and manners change: but I am speaking of the youth of Swedenborg. What need is there to expatiate further upon the well-bestowed cares which were employed on his education; upon his eagerness to profit by such an advantage, which few men, comparatively, enjoy, and which so many of those who enjoy it, neglect; upon the acuteness of his talents, which made the acquisition of knowledge easy to him, and cherished his excellent inclinations; in short, upon his diligence and early maturity? What more striking proof of them could be given, than the favor of a great prince, who, possessing a penetrating judgment, knew how to discover merit and talents, to encourage them by his bounty, and to employ them to the best advantage?

Swedenborg executed a work of the greatest importance, during the siege of Frederickshall, in 1718. He contrived to transport over valleys and mountains, by the help of machines of his own invention, two galleys, five large boats, and a sloop, from Stromstadt to Iderfjol, which divides Sweden from Norway towards the south; that is to say, the distance of two miles and a half.\* By this operation

\* Equal to about fourteen English miles,

the king found himself in a situation to carry on his plans ; for under cover of these galleys and boats, he transported on pontoons his heavy artillery, which it would have been impossible to have conveyed by land, under the very walls of Frederickshall. It is thus that the science and arts, judiciously applied, become universally useful, and effect objects, which without their aid, no human power could accomplish.'

"I have hitherto only spoken of one part of the works of Swedenborg : and 'as those which follow are of a quite different nature, it becomes necessary that we should yet dwell a little longer on these first. They are so many incontestable proofs of a universal erudition, which attached itself in preference to objects which require deep reflection and profound knowledge. None can reproach him with having wished to shine in borrowed plumes, passing off as his own the labors of others, dressed out in a new form and decorated with some new turns of expression. It must be acknowledged, on the contrary, that, without ever taking up the ideas of others, he always followed his own, and often makes remarks and applications which are not to be found in any preceding author. Nor was he at all of the same class as the generality of universal geniuses, who, for the most part are contented with merely skimming

over the surface of things. He applied the whole force of his mind to penetrate into the most hidden things, to connect together the scattered links of the great chain of universal being, and to trace up every thing, in an order agreeable to its nature, to the great First Cause. Neither did he proceed in the manner of certain natural philosophers and mathematicians, who, dazzled by the light which they have been in search of and have found, would, were it possible, eclipse and extinguish, to the eyes of the world, the Only True and Great Light. He, in the course of his meditations on the universe and on creation, continually found new occasions for rising in love and adoration towards the Author of nature.

‘ But let us suppose ourselves engaged in examining a grand machine, in the construction of which we had no concern : we see nothing of it but its results : yet from its effects, with which, even, we are but imperfectly acquainted, we wish to judge of the whole. It will hence naturally happen, that every one will adopt such principles of explanation as appear to him most certain, and will endeavor thence to advance, step by step. It is thus that have proceeded our most distinguished scholars in theoretical philosophy. Happy are they, who, in their investigations of the most sublime subjects, have been the least unintelligible ! If, with the most profound

knowledge, and with the greatest strength of intellect, they have not been able to avoid illusions and to attain the end proposed, they at least struck out new paths for the exercise of our intellectual faculties ; one idea leads to another ; and thus they have opened the way to discoveries of greater certainty. Even the searchers for the philosopher's stone, if, after all their labors, they have not succeeded in making gold, they have at least enriched chemistry with many valuable discoveries.

'I think I shall not be mistaken if I assert, that Swedenborg, from the time when he first began to think for himself was animated by a secret fire, an ardent desire to attain to the discovery of the most abstract things : and that he thenceforward thought that he had obtained a glimpse of the means of arriving at his end. I think I am justified in this supposition, on a comparison of his last works with his first ; though they treat of very different subjects.

'He contemplated the great edifice of the universe in general. He afterwards examined such of its parts as come within the limits of our knowledge. He saw that the whole is arranged in a uniform order and governed by certain laws. He took particular notice, in this immense machine, of every thing that can be explained on mathematical principles. He doubted not that the supreme Creator had arranged

the whole, even to the most imperceptible parts, in the most entire harmony and the most complete mutual agreement; as a mathematical philosopher, he endeavored to develope, by drawing conclusions from the smallest parts to the greatest, from that which is visible before our eyes, to that which is scarcely discoverable even by the aid of optical glasses. He thus formed to himself a system founded upon a certain species of mechanism, and supported by reasoning; a system, the arrangement of which is so solid, and the composition so serious, that it claims and merits all the attention of the learned:—as for others, they may do better not to meddle with it. According to this system, he explains all that the most certain facts and the soundest reasoning can offer to our meditations. If we dare not adopt the whole, there are at least many excellent things in it which we may apply to our use. But he went further: he wished to combine this system with religion; and to this object he almost entirely devoted himself from the time of the publication of his *Opera Philosophica et Minerale*.

‘He was the sincere friend of mankind; and in his examination of the character of others, he was particularly desirous to discover in them this virtue which he regarded as an infallible proof of the presence of many more. He was cheerful and agreeable



in society. By way of relaxation from his important labours, he sought and frequented the company of persons of information, by whom he was always well received. He knew how to check opportunely, and with great address, that species of wit, which would indulge itself at the expense of serious things. As a public functionary, he was upright and just : while he discharged his duties with great exactness, he neglected nothing but his own advancement. Having been called, without solicitation on his part, to a distinguished post, he never sought any further promotion. When his private occupations began to encroach upon the time required for the functions of his office, he resigned it, and remained content with the title which he had borne while exercising it for one-and-thirty years.

‘He was a worthy member of this Royal Academy : and though before his admission into it he had been engaged with subjects different from those which it cultivates, he was unwilling to be an unuseful associate. He enriched our Memoirs with an article on Inlaid Work in Marble, for Tables, and for other Ornaments.

‘As a member of the Equestrian Order of the House of Nobles, he took his seat in several of the Diets of the Realm ; in which his conduct was such as to secure him both from reproaches of his own

conscience and from those of others. He lived under the reigns of many of our sovereigns, and enjoyed the particular favor and kindness of them all; an advantage which virtue and science will ever enjoy under an enlightened government: and what people is more happy in this respect than are we?

‘Swëdenborg (and this I mention without intending to make a merit of it) was never married. This was not however owing to any indifference towards the sex; for he esteemed the company of a fine and intelligent woman as one of the most agreeable of pleasures; but his profound studies rendered expedient for him the quiet of a single life. It may be truly said, that he was solitary, but never sad.

‘He always enjoyed most excellent health, having scarcely ever experienced the slightest indisposition. Content within himself, and with his situation, his life was, in all respects, one of the happiest that ever fell to the lot of man, till the very moment of its close. During his last residence in London, on the 24th of December, last year, he had an attack of apoplexy; and, nature demanding her rights, he died on the 29th of March in the present year [1771,] in the eighty-fifth year of his age; satisfied with his sojourn on earth, and delighted at the prospect of his heavenly metamorphosis.

‘May this Royal Academy retain as long, a great number of such distinguished and useful members!’

## APPENDIX.

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### LETTERS.

The following letters will be found to harmonize with what has already been said concerning the subject of this little volume, and may furnish the reader with additional insight into the character of Swedenborg. They are interesting, as well on account of their contents, as the mild and beautiful spirit in which they are written. They show with what calmness and self possession, united with a frank independence and decision of character, Swedenborg met the assaults which were made upon him and his writings during his natural life.

The following was addressed to the king of Sweden on the subject of the persecution which he received from the clergy. It is without date, but probably written about 1769.

Sire: I find myself necessitated at this period to have recourse to your majesty's protection, having met with usage of such a nature, as no other person has experienced since the establishment of Christianity in Sweden, and much less since there has been liberty of conscience. The following is an abridgment of the particulars that are the occasion of my requesting your majesty's interference.

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On my arrival in Sweden from foreign parts, I was informed that bishop Filenius had suppressed and seized the copies of my treatise *De Amore Conjugiali*, that I had printed in Holland, and which were sent to *Norkjoping*. Having inquired of some bishops, whether bishop F. had acted in this manner from his own authority, or that of the clerical body, they replied, that they had heard of the affair, but that none of them had been consulted about it, or had given his consent thereunto; and that there was not one word set down in the Journal of the ecclesiastical court concerning it. Some ecclesiastics at Gottenburg being emboldened by this inconsiderate and violent conduct of the bishops, began to speak and declaim loudly against my writings, and so far succeeded as to have an assembly appointed for their examination, consisting of some bishops and professors in divinity. This assembly continued sitting for the space of some months, and at length made a favorable report, which stopped the mouths of those accusers at once; their attempts were then thought to cease, and the affair to have an end. To prevent all thought of its being rekindled, it was concluded, that a petition should be presented to your majesty, to issue orders to the chancellor of justice, to give any information of the authors who had raised the disturbance at Gottenburg. The bishop and deacon of that place, who were the principal movers in this affair, seeing the little success of their project to engage the body of the clergy, to light up the fire for which they had made ready the materials, had recourse to calumnies and injuries, and filled twenty printed leaves with invectives, which they circulated amongst the public. I was farther informed, that your majesty, hearing of this dispute, took it under your own consideration, decided it in the senate, and ordered the chancellor to forward letters relative thereto to the consistory at Gottenburg.

I had no notice sent me of all these proceedings; my person, writings, and sentiments on the worship of my

Lord our Savior, were attacked and persecuted, and I have neither been called to make my defence, nor been heard respecting it : but truth itself has answered for me. The accounts published at Gottenburg on this matter, did not touch the substance of the cause, and were filled with invectives and gross injuries. The first account I had of these papers, was from a general commissary of war at Elsenaur, (General Tuxen,) and a friend at Stockholm, who lent them to me for a day ; and I found therein two letters of bishop F. wherein it is said, that he should meddle no more in it. I am desirous to convince the world that all these proceedings from their beginning to their end, have been carried on without my having ever been heard. A rumor has nevertheless spread throughout Stockholm, that the chancellor of Justice has declared in writing to the consistory at Gottenburg, that my writings are prohibited from being brought into that place, under the penalty of fifty dollars ; and that my revelations have been declared false, and not truth. I have already informed your majesty, and beseech you to recall it to mind, that the Lord our Savior manifested himself to me in a sensible personal appearance ; that he has commanded me to write what has been already done, and what I have still to do : that he was afterwards graciously pleased to endow me with the privilege of conversing with angels and spirits, and to be in fellowship with them. I have already declared this more than once to your majesty in the presence of all the royal family, when they were graciously pleased to invite me to their table with five senators and several other persons ; this was the only subject discoursed upon during the repast. Of this I also spoke afterwards to several other senators ; and more openly to their excellencies count de Tessin, count Bonde, and count Hopken, who are still alive, and were satisfied with the truth of it. I have declared the same in England, Holland, Germany, Denmark, Spain, and at Paris, to kings, princes, and other particular persons, as well as to

those in this kingdom. If the common report is believed, the chancellor has declared, that what I have been reciting are untruths, although the very truth. To say that they cannot believe and give credit to such things, therein will I excuse them, for it is not in my power to place others in the same state that God has placed me, so as to be able to convince them by their own eyes and ears of the truth of those deeds and things I have publicly known. I have no ability to capacitate them to converse with angels and spirits, neither to work miracles to dispose or force their understandings, to comprehend what I say. When my writings are read with attention and cool reflection (in which many things are to be met with as hitherto unknown) it is easy enough to conclude, that I could not come by such knowledge, but by a real vision, and converse with those who are in the spiritual world. As a farther proof, I beseech\* their excellencies to peruse what is contained in my treatise on Conjugal Love, page 314 to 316. This book is in the hands of count D'Ekeblad, and count de Bjelke. If any doubt shall still remain, I am ready to testify with the most solemn oath that can be offered in this matter, that I have said nothing but essential and real truth, without any mixture of deception. This knowledge is given to me by our Savior, not for any particular merit of mine, but for the great concern of all Christians' salvation and happiness; and as such, how can any one venture to assert it as false? That these things may appear such as many have had no conception of, and of consequence, that they cannot from thence credit, has nothing remarkable in it, for scarce any thing is known respecting them.

If it is true that the chancellor has written to the consistory at Gottenburg, in the terms which I have related from the public rumor, it will give occasion to conclude, that

\* At that time the King only presided in the senate, to which body at large he therefore addressed this letter.

my writings contain errors, and that what I have declared to be revealed to me are falsities, which can in nowise be proved, unless construed to a sense I never intended. In such a case, according to the laws on that head, I might be arrested and shut up in a prison, and all this without being heard in my own defence. This is the motive for my having recourse to your majesty for protection; for since the establishment of Christianity and liberty in our country it is a thing altogether unheard of, that any person has been proceeded against in the manner they have against me.

On this interesting affair, which concerns not only my writings, but also my person and reputation, I humbly request your majesty, that the reverend clergy may deliver their opinion to yourself on that matter, likewise the minutes of the council that examined the writings, and the letter said to be forwarded by the chancellor of justice to the consistory at Gottenburg, to the intent, that I may be informed thereof, and as well as others of your majesty's subjects be enabled to make a suitable reply, and heard in my own defence, possessing the like right and privileges to require it.

As to what relates to the doctors Beyer and Rosen of Gottenburg, I advised them to nothing, but to address themselves to our Lord and Savior Jesus Christ, as a means of attaining to heavenly good and blessedness, for he only has power in heaven and earth, as declared in Matthew xxviii. 18. As far as I have been able to learn, they have said no more. This is conformable to the Augsburg confession, the *Formula Concordiæ*, and the whole of Sacred Writ. Yet these gentlemen have become no less objects of the most cruel persecutions than myself, arising from the enmity of the bishop and dean of that town. I can say the same of my writings, which I regard as another self; and that all that this dean has laid to my charge is mere scandal and lies. I have farther to intreat, that the two letters adjoined to this, which I

wrote to Dr. Beyer concerning this business, may be read.

EMANUEL SWEDENBORG.

*Letter to Dr. Gabriel Andrew Beyer.*

*Stockholm, Sept. 25th, 1766.*

Dear Sir : I arrived here the 8th of this month. The voyage from England hither was made in eight days. The wind was favorable, but attended with a violent storm, which occasioned so short a passage. I have since received yours of the 17th of September and am glad to find yourself and my other friends are well at Gottenburg, to all of whom you will please to present my compliments.

I wish much blessing to the intended publication of the *Library of Sermons*, [the title of a work written by Dr. Beyer,] and send you herewith my subscription for the same. I presume you will use all necessary precaution in this work, because the time is not yet arrived, that the essentials of the New Church can be so received; the clergy, who have so much confirmed themselves in their tenets at the universities, find it difficult to be convinced, for all confirmations in things pertaining to theology, are, as it were, glued fast in the brains, and can with difficulty be removed; and whilst they remain, genuine truths can find no place. Besides, the new heaven of Christians, from whence the New Jerusalem from the Lord will descend, Revel. xxi. 12, is not yet perfectly settled.

It is now generally thought here at Stockholm, that faith and charity must advance together, and that the one cannot exist without the other, by reason that good works are the fruits of faith, and show themselves in a state of justification; yet very few of the Lutherans think beyond this, although the learned have not yet discovered any connexion between faith and good works, for which reason they assert good works, to be only things of a moral and civil nature, and so far good, but not available unto salvation, &c. They are also in the right, because from



such a faith no other works can be derived : the case is different as to faith in Jesus Christ.

With respect to the Divine Humanity of the Lord, it is not contrary to the *Formula Concordiæ*, where we are taught, that 'in Christ God is man, and man is God, and the assertion of Paul is confirmed, that in Christ all the fulness of the Godhead dwelleth bodily,' &c. Of the writings of *Behmen* I cannot judge, as I have never read them. I remain, &c. EMANUEL SWEDENBORG.

LETTER TO GEN. CHRISTIAN TUXEN.

*Stockholm, May 1. [year not mentioned.]*

Dear Sir: I received your letter of March 4th, by Lieut. Tuxen, your son, who did me the pleasure of paying me a visit; my duty demanded a speedy answer, but as I waited for the conclusion of the affair at Gottenburg in order to communicate something of it to you, I have from time to time postponed it. I have suffered this matter, and all the invectives used against me at Gottenburg, to come to its end: and I have since sent the chancellor of justice, and the senator Ekeblad a copy of the annexed, by means of which I effected a change in the business, of which I shall inform you some other time. The affair took its rise at Gottenburg from the dean; the deputies of that city having been instructed to complain of me and Dr. Beyer to the diet: they pushed matters as far as they could, but would never have effected any thing, unless the bishop, Filenius, who was then president of the clerical order, had taken upon himself the management of it, and in a crafty manner gained over some members of the order, which the bishop first did from a secret dislike, but afterwards out of inveteracy. For this reason a committee was appointed by order of the clergy on the Swedenborgian cause. Whilst they were deliberating on this subject, I was not suffered to be present,

but it was all carried on clandestinely; yet the committee (which consisted of bishops and professors) found the matter quite different from what bishop Filenius had represented it; they terminated it in my favor, and in their report to the order expressed themselves in regard to myself very handsomely and reasonably. But thus far bishop Filenius prevailed, that a memorial should be presented to his Majesty and council, that the chancellor of justice might appease the troubles arisen at Gottenburg. In consequence of this a letter was addressed by the chancellor to the consistories to desire their opinions; and this occasioned the subject to be afterwards agitated in the chamber of council for two days; and it was then I presented the memorial annexed, which has also been discussed, and concluded in such manner, that the chancellor of justice wrote to the consistory of Gottenburg, which is not against me, and particulars of which I shall another time communicate. I knew nothing of all this, whilst it was agitating; but enjoying the calm in my chamber, I let the storm rage without as much as I pleased; for it was agreed both at the diet, and in the council, not to touch my person. I send you the enclosed copy, which I also presented to the council, in order that it may be communicated to the counts Bernstorf and Thott, whereby they may see the state of affairs, lest the printed protocols of Gottenburg, which are filled with invectives, should operate against the good opinion they before had of me. If the enclosed could also be translated into German, and printed in Hamburg, it would give me pleasure.

In the month of June next I intend to set out for Amsterdam, where I am to publish the Universal Theology of the New Church. If the ship then remains some time off Elsenaur, I shall have the pleasure of coming to your house to wish yourself, your dear lady and children, all possible happiness. I remain in all affection, familiarity and friendship, sir, your ob't. servant,

EMANUEL SWEDENBORG.

## LETTER TO THE CONSISTORY AT GOTTENBURG, IN ANSWER TO DR. EKEBON'S DEPOSITION AGAINST SWEDENBORG.

Dr. Ekebon's reflections have been communicated to me, which he delivered in the Consistory, relative to the doctrines of the New Church, which have been declared to the world in the Doctrine of the New Jerusalem, and the Apocalypse Revealed, by our Savior Jesus Christ, through me his servant; and, forasmuch as I find that the doctor's reflections are full of reproaches against me, as well as occasionally laden with untruths, I deem it too prolix to reply particularly to them, especially as I perceive they have been written by a person who gives no bridle to his tongue, and has no eyes in his forehead, to be able to see what is to be found in those writings, conformable to the Word of God, and to an enlightened understanding; such are the characters whom our Lord describes in Matt. chap. xiii. verses 12, 14, 15. I shall only notice the following words from the Doctor's reflections: '*That this doctrine is in the highest degree heretical, and in points the most tender to every Christian, Socinian.*' This doctrine cannot be called heretical, forasmuch as in it is acknowledged and confirmed, I. *The Divine Trinity*, see the Doctrine of the New Jerusalem concerning the Lord, n. 55, seq. and Apocalypse Revealed, No. 961, 962. II. *The Sanctity of the Holy Scripture*, especially as to its literal sense, see the Doctrine of the New Jerusalem, concerning the Sacred Scriptures, n. 37, seq. n. 50, seq. and in the Apocalypse Revealed, n. 200, 898, 911. III. *A Christian Life*, see the Doctrine of Life for the New Jerusalem, from the precepts of the decalogue, from the beginning to the end. IV. *The Union of Faith and Charity*, see the Apocalypse Revealed, in various places; and V. *That a faith in God must be directed towards our Savior*, according to his own declaration; John, chap. iii.

verses 15, 16; chap. vi. verse 40; chap. xi. verses 25, 26; chap. xx. verse 31; and especially John, chap. iii. verses 35, 36; and Colos. chap. ii. verse 9. Likewise from the Formula Concordiæ, 'That in Jesus Christ, God is Man, and Man is God,' pages 607, 762, 763, 765, 840, seq. 'That his human nature has been exalted to the divine power and majesty,' page 337; seq. 607, 608, seq. 774, 833, seq. 844, 847, 852, 861, 863, 869. 'That unto Christ was given all power in heaven and earth,' page 775, 776, 780, 833. 'That also as to his human nature he fills all things by his immediate presence,' pages 337, 375, 600, 608, 611, 738, 768, 783, 784, 785, 786. App. 149, 150, with many more passages: see the edition, *Leipsic*, 1765. Agreeably to these references, and in obedience to what the Lord himself teaches in John, chap. xiv. verse 16, faith in God must be directed towards the Savior himself. From this alone it may be concluded, how undeservedly and barefacedly this doctrine has been attacked with such opprobrious language, and that it could not have been said by a man of a sound heart, '*That it is full of the most intolerable fundamental errors, seducing, heretical, captious, and in the highest degree to be rejected.*' This flood of blasphemy is poured out upon the world, although the Doctor allows in his Reflections, n. 2, that he never read my writings, in the following words:—'I do not know Assessor Swedenborg's religious system, nor shall I take pains to come at the knowledge of it. I was told that it may chiefly be learned from the following works, which he has published, viz. concerning the New Jerusalem, concerning Faith, and concerning the Lord; works which I do not possess, neither have I read or seen them.' Is not this to be blind in the forehead, but to have eyes behind, and even these covered with a film? To see and judge writings in such a manner, and in such like terms, can any secular or ecclesiastical judge regard otherwise than as criminal? The book entitled, the Doctrine of the New Church, men-

tioned by the Doctor, may be had at Gottenburg, so that *if he had pleased*, he might have had a sight of it. The Doctor blasphemes likewise the spiritual sense of the Word, which our Savior at this time has given to be revealed, as if the same blasphemies would prove a hinderance to the Sacred Scriptures, which, even according to his decision, still continue to contain the principles of the knowledge of faith, religion and revealed theology; although in the Doctrine of the New Jerusalem concerning the Sacred Scriptures, it is fully shown and demonstrated, I. That the sense of the letter of the Word is the basis, continent, and foundation of its spiritual sense, n. 27 to 36. II. That the divine Truth in the sense of the letter of the Word is in its fulness, its sanctity, and its power, n. 37 to 49. III. That the doctrine of the church is to be deduced from the literal sense of the Word, and to be confirmed thereby, n. 50 to 61. IV. That by the literal sense of the Word, there is a conjunction with the Lord, and consociation with the angels, n. 62 to 68; and further concerning the spiritual sense of the Word, and its invaluable uses, n. 5 to 26, and Apocalypse Revealed, n. 200, 998, 911, and in a thousand other places. Respecting the other point, viz. the charging those doctrines with Socinianism, the same is a horrid blasphemy and untruth; forasmuch as Socinianism signifies a negation of the divinity of our Lord Jesus Christ, when in fact his divinity, in this doctrine of the New Church, is *principally confirmed and proved*, and that the Savior has so fully completed the reconciliation and redemption of man, that without his coming no man could have been saved, see Apoc. Rev. n. 67, and in many other places, in consequence whereof I consider the word Socinian to be a scoffing and a diabolical reviling. This, with the rest of the Doctor's reflections, may be considered in the same sense as the flood, which the dragon cast out of his mouth after the woman, that he might cause her to be swallowed up by the flood, during the time that she was yet in the wilderness,

Apocalypse, chap. xii. 15. And it may come to pass, that the same which is mentioned in verse 17, may likewise take place, 'and the dragon was wroth with the woman, and went to make war with the remnant of her seed, who kept the commandments of God, and have the testimony of Jesus Christ.' That the New Jerusalem signifies the New Church, which is to be the bride and the wife of the Lamb, see Apocalypse Revealed, n. 880, 881; and that this same church, undoubtedly, is coming, because the Lord himself has predicted it, Apocalypse, chap. xxi. and xxii.; see likewise Zechariah, chap. xiv. verses 7, 8, 9; and in the last chapter of the Apocalypse, in these words, 'I Jesus have sent mine angel, to testify unto you these things in the churches. I am the root and race of David, the bright and morning star; and the spirit and the bride say come, and let him who hears say come, and let him who is willing receive the waters of life, gratis,' verses 16, 17.

EMANUEL SWEDENBORG.

Amsterdam, April 15, 1769.

THE END.









